SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

Be of Good Cheer.

BY WILLIAM CLEAVER WILKINSON, D. D.

THE little maid spoke arch and bright;
  There's one, quoth she, of Christ's commands
To me, indeed, a burden light—
  "Be of good cheer," the statute stands.

She smiled into her father's face;
  I kissed her for her bonny smile;
I tried to give her grace for grace
  Of gladness, but I sighed the while—

Sighed, for I thought, What can she know,
  Dear little heart, of things to be?
Who gladdens but as blossoms blow,
  Or warble birds unconsciously.

"Be of good cheer," is not for her;
  Is of good cheer—describes her state;
How could she, if she would, demur,
  Who never was disconsolate?

God bless thee, bless thee, darling child!
  The years will teach thee fast enough
How gentle weathers change to wild,
  And soft, smooth ways to hard and rough.

Joyful thou, not obedient, art;
  The bidding finds thee forth on wing,
Obeying but thine own free heart,
  And that blithe blood of life's young spring.

Bright-hearted welcomer of fate,
  Not always wilt thou thus prevail;
Also to thee, or soon or late,
  Those vital springs of joy will fail.

Then of good cheer to be, when all
  Within, without, is dark of cheer,
Yet the same voice, the still, the small,
  In the same whisper at thine ear,

"Be of good cheer," saith, calm and mild,
  But calm and strong to be obeyed—
That Christ may crown thee thus, my child,
  I have this silent moment prayed.

Your Personal Appearance.

Do not be careless about your appearance when you come before your class. Because one is scrupulously tidy about the *minutiæ* of their dress may seem to be a little thing, but the target conspicuous for a scholar's notice is not too small for your aim. That girl who is in your class has eyes sharp as a squirrel's. She is quick as a mirror to catch impressions, and worse than indelible ink for retaining them. The teacher's dress is an object-lesson for those squirrel-eyes, and it will be studied when the International may be slighted. Do not forget that you are holding up a picture every Sunday, and the picture will be copied.

The Root of Intemperance.

INTEMPERANCE does not begin with the external articles by which its evil effects are accomplished. The first glass of beer or wine which the boy tastes is not the beginning of his career of intemperance. The most formidable foe to be encountered in the case of the confirmed drunkard is not the social glass or the public bar. Back of the beginnings, and deeper down than the occasions of excessive drink, are certain elements of character which may be fostered long before the child can distinguish between water and spirituous liquors. Self-indul-

gence in ease and appetite, the surrender of principle to desire, the subduing of the will at the bidding of preference—in *these* may be found the roots of excessive indulgence.

It is not enough that we refrain from drink, or save our pupils from contact with drink. It is important that the surrender of the soul and body be made to the Lord Jesus Christ in humble, intelligent, loving, habitual obedience. This spirit, imparted by the Holy Ghost to the innermost center of character, is a perfect safeguard against all inroads of intemperance; and, while we must fight the outward forms of temptation, and prevent as far as possible the presentation of other allurements to our children and to adults—especially to those who are hereditarily weak in these directions—we must begin at the beginning and develop, according to the divine order and through the divine Spirit, a strong force of personal character, in which conscience is made and kept sensitive, the will established, the affections purified, and the entire inner man brought into harmony.

TEACHER: Always take your Bible to the class. Always use it in teaching. Urge your pupils to bring and use their Bibles.

The True Temperance Idea.

THERE are two elements in the modern temperance idea. The one is self-control, by which a man is able, through the divine aid which he solicits and accepts, to resist all temptations to forbidden indulgence; the second is that spirit of self-denial for others that will lead a man to refuse himself gratifications which, while not absolutely wrong to him, become so under the law of Christian interdependence and sympathy, seeing that thereby a weaker brother may be led to offend. On these principles every intelligent and genuine Christian must sooner or later become a total abstainer, and wisely active in total abstinence efforts. The Christian profession is a temperance pledge of the highest order. The fundamental doctrines of Christianity are temperance —"tee-total" doctrines. The best inspiration to temperance activity is Christian love; the surest safe-guard against weakness or indecision is Christian experience. In harmony with this doctrine every Sunday-school lesson that rightly applies Christian ideas to self-control and the development of genuine Christian character is a temperance lesson —and a temperance lesson of the highest order. It is not necessary to appoint one Sabbath out of thirteen for temperance purposes. Let us teach Christian doctrine, promote Christian experience, and incidentally and frequently illustrate by reference to the giant evil of intemperance, and the responsibility of old and young for its suppression—and we are doing admirable work, temperance work, in our Sunday-schools.

Let our temperance enthusiasts ponder this.

Barbarians.

THERE are barbarians among us. We need not go to China, Mexico, or the Chinese quarters in our American cities to find living specimens of downright heathenism. Among our native population, in our elegant Fifth Avenue palaces, among ten thousand of the most pleasant-appearing homes in America, there are godless children and parents by the ten thousand. There are children of native-born parents in America who do not know any thing about religion; to whom the Lord Jesus is an utter stranger, and the Bible an unknown book.

There is scarcely a country on earth where filth, degradation, ignorance, superstition, vulgarity, reach lower depths than in many households and communities in our great cities, and in the back country in such States as Pennsylvania, Indiana, Missouri, and other Southern, Middle, and Eastern States.

Go into some of the cabins, shantics, and tenement-houses of our American population, and look through the dimness at the filth and degradation. Enter some of our smoking and day cars, see the pools of tobacco-juice covering the floor and making it impossible for the decently clothed woman to walk in safety from one end of the car to the other. But the subject is to us loathsome; we cannot prosecute it further, except to call the attention of people who believe in religion, education, civility, decency, and good taste, to think about, and to pray devoutly in behalf of the heathenism at home. And let our prayers and thought be accompanied by vigorous effort; and, while with a far-reaching and liberal right hand we extend help to the remotest parts of the globe, with the other hand let us lay hold vigorously and affectionately of the colossal evils that are in our own neighborhood.

The Blackboard.

OUR Scotch correspondent, the Rev. JAMES INGLIS —a good, solid, old-time Presbyterian Sunday-school man, whose book on "The Sunday-School" is one of the oldest, and yet the freshest, treatment of the subject in our library—is perplexed about our "blackboard exercises." He does not see the advantage of them. He is caught by the triangles and things, and doesn't know exactly whether to scold or smile. Now—not always in a Scotch Church—but in many an English Church, and in most of our American Churches, it is very common to use symbols—the cross, the cup, the lamb, the anchor, the Greek *Alpha* and *Omega*, and the triangle. Even

our children get to know what they mean in the language of ecclesiastical symbolism. Most of our blackboard preparations—those that appear in the JOURNAL—are designed to represent in symbol a great truth of the lesson. The particular illustration to which Mr. INGLIS refers—the one with the triangle—was designed by the lamented Mrs. Seymour to teach a primary lesson after a peculiar plan, in the use of which she was very successful.

The *use* of the blackboard in the process of teaching is altogether a different thing from the symbol presentations described, and in that we have more faith.

The query of Mr. INGLIS is timely. Personally, we have never been very enthusiastic concerning the ornamental use of the blackboard. Where a wise secular teacher would use it to make truth clear, the Sunday-school teacher may use it. We have said much in the past on the subject, and the letter of Mr. INGLIS suggests some other things that may be said.

"Behind the Curtain."

MRS. MARIE L. SEYMOUR, who for the last year has contributed Primary Lessons to the SUNDAY-SCHOOL JOURNAL, has passed on into the other life.

Her last lesson, prepared for December 12, was upon "The Last Days of Joseph." The blackboard illustration, her own design, is a dark curtain drawn slightly back, and this, she teaches the children, is the curtain between life and death, lifted now by the angel's hand, that Joseph may go behind it as Jacob had done years before.

The angel, "whom God sends to lift the curtain and carry spirits away," even as she wrote these words, was on his way to her dwelling, and now, as were those of whom she wrote, she, too, is "with the Lord behind the curtain!"

"With the Lord," the Lord whom she loved, and whom she so loved to present to the little ones who gathered about her in eager throngs for teaching and leading!

We shall never forget an hour spent with this gifted and earnest teacher in the room where, from Sunday to Sunday, she met a thousand little children, nor the tender ardor with which she told us how she was seeking, in various ways, to guide the little minds and hearts.

Her work is done, but her enthusiasm and untired zeal remain with us, a precious legacy indeed.

A Morning Prayer.

"I WOULD begin this day with thee, O God. To thee I look for a morning blessing. I leave my sins, my needs, my frailties, my past, my present, my future, with thee, O Christ my Saviour.

"O God, pardon what I have been; sanctify what I am; order what I shall be; and thine shall be the glory, and mine the eternal salvation, through Jesus Christ my Lord. Amen."

Of Works Done Out of Charity.

BY THOMAS A KEMPIS.

WITHOUT charity the outward work profiteth nothing; but whatsoever is done of charity, be it never so little and contemptible in the sight of the world, it becomes wholly fruitful.

For God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much.

He doeth much that doeth a thing well. He doeth well that rather serveth the common weal than his own will.

Oftentime a work seemeth to be of charity, and it is rather a work of the flesh; because natural inclination, self-will, hope of reward, and desire of our own interest are motives seldom absent.

He that hath true and perfect charity seeketh himself in nothing; but only desireth that in all things the glory of God should be exalted.

TEACHER: Always take your Bible to the class. Always use it in teaching. Urge your pupils to bring and use their Bibles.

At Home.

. . . Our attention has been called to some new and elegant Sunday-school requisites, prepared by Rev. J. C. Nobles, 757 Broadway, New York. For artistic finish, historic memorials, practical utility, these new helps by Mr. Nobles are invaluable. We take pleasure in calling the attention of the Sunday-school public to them. The "Certificate of Enrollment" is a Centennial offering, and should be on the walls of every mission Sunday-school in the world. Mr. Nobles is now preparing a similar memorial tablet of the true Bible Sunday-school. His pictorial illustrations will go back to the days of the godly club at Oxford, and far beyond that to the times of the New Testament—the day of Pentecost, and the teaching of the great Master by the sea, in the cities, and among the hills of Palestine. While we look with great pleasure upon the work and finish on the certificate of enrollment, with its Robert Raikes idea, we shall be quite enthusiastic over that worthier, deeper, stronger, and more accurate illustration of the real Sunday-school idea.

. . . Crack—crack—crack—crack! He is all the time firing away. He has a word about the singing, a word about the Scripture lesson, a word about the prayer, a word —— O, he is forever at it! Such continual shooting is wearisome. No music is so sweet to a bird as its own voice, though the bird be an owl; but other people may think differently. The scholars are restless under the mitrailleuse-method. They dodge the firing also, and let the shot whiz overhead. Hold back your ammunition, and shoot only when it is necessary. Then you will hit some one.

Clay Modeling at Home.

BY EDWARD A. SPRING.

1. *What Mothers may do for their Children with Clay at Home.*

HARD AT WORK.

MOTHERS are finding how much happiness and practical skill may be brought into the home with a little clay, rightly used. Miss Peabody said of clay modeling, in the *Kindergarten Messenger*, "The moral effect of this occupation is special. The yielding nature of the clay seems to develop conscious power, to prophesy the dominion over material nature, commanded in the morning hymn of creation that begins the Bible, while the indestructibility of matter reveals the inexorableness of law, truths which are opposite, but not contradictory."

Modeling will keep little children engrossed in silence for the longest time, and the greatest delight is manifested in a school when clay time comes.

Very little instruction is needed in order to set children or adults on the way to help themselves. There are few if any accomplishments or arts that can be followed at so little expense, and often the best progress is made by those who have never tried to draw.

The work has a fascination in it that few things excel, and it leads to valuable results in opening the eyes to a new world around us, and in many ways helping to form a symmetrical character.

Go to the nearest pottery, and you can see clay work going on very much as it is described in the Book of Job. Among the most ancient relics of human work known, we find objects shaped in plastic clay and baked, and from the very rudest drawings of civilization we see the artistic instinct working its way out by means of modeling. It has, of course, always been the sculptor's process for making with greatest ease his models, but it remained for Frœbel to see in clay modeling a valuable means of general education—and from the Kindergarten it now has advanced into the school, and is often a welcome occupation in the home. In the modeling classes at Chautauqua during the past summer, many exercises were shown for using clay in schools or families—so as to give skill to the fingers, to strengthen the powers of observation, and to bring a beauty into our daily lives.

In a recent lecture by Mr. Charles G. Leland, on Art in the Public Schools, he says:

"There are people who are ignorant enough to believe that drawing, and, indeed, all exercises of the constructive faculties in children, are a kind of play, and that they consequently detract from legitimate study or industry. Now this remnant of old-time barbarism, which regards every thing as wicked which is not disagreeable, is so far from being founded in common sense, that, on the contrary, investigation shows it to be utterly at variance with truth. For it is a fact, that minds which are by nature sluggish, or, as it were, under a cloud, may be raised to great quickness of apprehension, and have the cloud blown away, by merely mechanical exercise, and this quickness of perception may in turn serve as the ground for, or be developed into, great and varied intellectual powers....Some years ago the British Government, finding that art could not be brought down from Raphael and Perugino in national galleries to the people, and that art was necessary to save manufactures from ruin, resolved to establish art schools. Now, these were well, as far as they went. But they do not go far enough....Many have gone [to these schools] and become artists, and the world has profited thereby,... yet....art industry, despite the schools, does not advance rapidly enough—nor is it sufficiently universal. In fact, you might as well propose to most poor boys or girls a course at Oxford or Cambridge, as one at the South Kensington or Manchester schools of art....Now, a very small amount of technical or artistic education in the schools would soon settle the question as to their talent. Mere *drawing* will not do this. But elementary drawing, as a part of handwork in all schools, would soon make art universal, and vastly enlarge the scope of our national industry."

2. *Where to Get the Clay.*

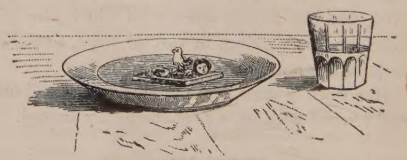
IF a pottery where fine work is done is near the home, the mother can easily get a few cents' worth of clay already kneaded or "wedged" with which to begin operations.

Dealers in kindergarten articles or in artists' materials also have clay for modeling, and send it by freight or express. Also in many parts of the country clay may be dug out of the ground; and children frequently find and use it themselves.

It is literally as cheap as dirt. The labor of digging, sifting, and packing makes it three to five cents a pound, in small quantities. Judging from the writer's experience in many countries there is no better for modeling than the Eagleswood clay.

3. *How to Keep it Moist.*

Keep it where it can absorb all the moisture it wants, and where it will be free from currents of air. A stoneware jar is good to keep soft modeling clay in. Also a butter-tub, if not of oak. If the clay is quite dry, in hard lumps, and you wish to mix it for use, pour water into the jar until the clay is covered, and let it stand and soak till soft. Sculptors use zinc or some water-proof covers for their work, and sprinkle it with a fine spray when the surface is too dry. Modeling work can be kept ready for years, until finished. But if allowed to dry entirely it is difficult to soften it again without crumbling it. Small objects keep well if placed upon porous earthenware or plaster which touches water. For instance, a quantity of little clay lumps not larger than peas can be kept right for modeling for days if lying upon an unglazed tile or a flower-pot saucer which is set into a soup-plate with a little water in it.



MOIST CLAY WORK ON TILE.

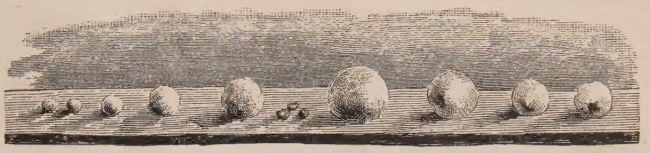
The more clay is worked over, the better it is; hence it is well to save the dry bits to mix and use again and again.

4. *How to Keep Hands, Dress, and Place Clean.*

With little children one of the best and first things that can be learned with clay is the practice of neatness.

Clay work has been done in a parlor with no injury. But although clay is easily brushed off from fine fabrics when dry, it is better to choose a bare floor, and to have an apron on.

When you can make a string of the clay not thicker than a pencil, and a foot long, and can swing it, like a pendulum, a dozen times without breaking, it shows that you have the right clay in the right condition.



BALLS.

At any rate, do not work in mud. The smaller a mass of clay is the quicker it dries, as long as it is not touching water. You will find that if the hands get covered with clay, the little particles dry directly and crumble about, making a rapidly spreading litter. Besides, the dry crumbs will destroy the finish on your work. So be sure to form the habit early of not letting the clay get dry upon the hands. Have one or two bits of moist sponge by you to touch the fingers to. A number of modelers in a row can pass a towel with one corner wet from time to time as needed. Always arrange for a place to wash the hands before beginning clay work.

To attempt to prepare clay in a nice room by slapping the pieces together, after cutting with a wire, as the boys do when "wedging" clay in potteries, would spatter far and wide, and make modeling almost as much a nuisance as soup would be if patted with a spoon; but knead a lump, somewhat as the bread-maker does a loaf, upon a slab of plaster, or a dry board.

If at the very beginning with little children you pick up some crumbs of clay which you yourself have dropped, with an "O I must keep my place neat!" by thus forming their first impressions, by example rather than precept, you can soon have them all on the alert, and vying with each other in cleanly habits.

By many interesting exercises children may be practiced with simple clay, with no risk nor cost, in the mechanical operations of cooking, chemistry, and other branches of study.

5. *What to Make.*

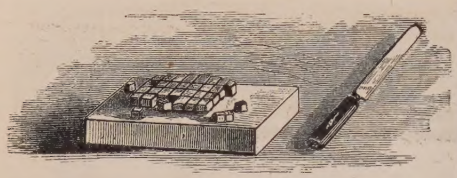
Any lover of childhood will be made happy at seeing how much happiness may be given with a little bit of Mother Earth. Often the first thing a child will do, even before he is old enough to talk, is to make a tiny globe. A little girl thus employed in a kindergarten has been described as "happy as if she were creating a world." It is a great revelation of power to the child to find that he can take this kind of earth and make something that can run about. So much delight and so much actual practical knowledge come with a play with these balls, (which can be hardened enough for use in a cooking-oven, or in the fire, after thoroughly drying them,) that months will not exhaust their interest. To be able to rapidly make, with a few turns of the thumb and fingers, a quantity of little clay balls, without cracking the clay, is already far on the way toward skillful modeling.

Let us imagine a mother with four or five children. She and the oldest child have soaked some clay for a day or two in a stoneware jar. Now the clear water has been poured off, and they have worked the clay thoroughly with a long stick. A lump of muddy clay is pryed up on the stick, and is placed upon something porous, as, for instance, a flat brick, a plaster slab, or a board, until it is dry enough to handle without muddying the hands.

1. WATER. 2. WET CLAY. 3. CLAY DRYING FOR USE.

Then the mother, by pressing and pounding and smoothing the clay with a dinner knife, as one might butter a slice of bread, forms some little cakes about as thick as the fingers of the children who are to use the clay. She cuts these cakes into little cubical blocks. With care in having the clay of even thickness and in having the cuts cross each other in squares, this is a rapid way to measure out large numbers of equal sized lumps. These little cubical blocks might be prepared beforehand, so as to give the clay to the children for the first time, in an orderly shape. With a little care these cubes can be of the right softness for modeling by attending to them a few minutes before using, and either sprinkling them with clear water if too dry, or drying them by the fire or sun if too soft, or merely by having more water, or less, in contact with the porous slab, as already recommended.

CUBES.



LITTLE CUBES.

Here are children seated around a steady table, and the mother gives to each a little cube, telling them it is clay; a kind of earth. She asks the three oldest if they can change theirs to balls. When that is done she gives to each another cube to make, first, into a ball, and then to make it longer, and smaller round. As to the youngest children, it may be a long time before they do any thing except to pick it in pieces. The wise mother sees that her babies are busy and happy, and lets them grow and learn, as far as she can, in their own way. Perhaps she has already made each one a present of a few varieties of seeds or nuts some days before the clay, and they have learned to tell which is bean and which pea, which orange seed and which apple seed. Or she has made them familiar with a few fruits.

The Mother. "What fruit is your first shape like?"

Johnny. "An orange."

Mother. "Are any of our balls like other fruits?"

Mary. "Yes. I think mine is more like an apple, because it has a dent in one place where I pressed it too hard."

Mother. "What is the second shape like?"

Georgy. "O mine's a water-melon."

Johnny. "No, Georgy, don't you know a water-melon is all smooth—yours is rough; it's more like a potato, isn't it, mother?"

Georgy. "Well, but I haven't finished it yet. It's going to be a water-melon."

Mother. "When you get it more even it will do very well for one. That's better. Now here is another cube for each. Let us cut them in two; and each half will make a nice little pedestal or stand to put what we have made on."

Mary. "The water-melon rolls off of mine; shall I make it like a platter?"

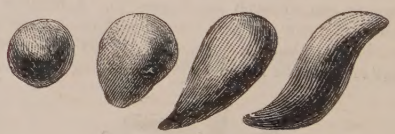
Mother. "Yes, indeed, I meant them to be changed. Now you can all touch your pedestals with a drop of this clay water and the fruit will stick.

Meanwhile the two youngest have kept the most absolute silence. The baby suddenly exclaims, while its plump little hands are gesticulating like a little penguin, "O mamma! O mamma, baby mate a ball! Baby mate it!"

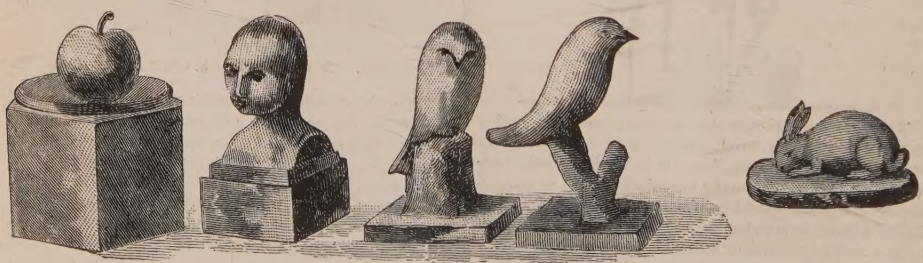
But the mother is wise. Too many minutes of such exhilaration might react in a crying time. She rolls some ripe cherries to each child, and even clay is for the moment forgotten. Then the older ones help her put away neatly all the clay things, and the first modeling is over.

6. *What Tools to Use.*

The fingers and thumbs are the best tools. A splinter of pine, or, better, red cedar, can be shaped with a file, or with broken glass as a scraper, to make tools to do what the fingers cannot. Hardly two sculptors use the same shaped tools. You will need a small sponge, a little fine wire to cut clay with, and some little slabs for the clay to rest upon.



ELEMENTARY FORMS.



CRUDE APPLICATION OF ELEMENTARY FORMS.

What is the Use of the Blackboard?

BY JAMES INGLIS.

I KNOW that many of your readers, when they see the title of this letter, will lift up their hands in amazement, and say, What an ignoramus! Where has he been living all his days not to know the value and uses of the blackboard? But my question is put in all sincerity. I own my great ignorance on this point, and write in order that some one may kindly enlighten me. I have, through your attentions, been a reader of the SUNDAY-SCHOOL JOURNAL for many years, and have studied with some care many of the ingenious and beautiful diagrams it contains, but at this hour I am puzzled and perplexed about them, and ask in all seriousness, What is the use of the blackboard?

I wish to know, first of all, for what class of children are these blackboard lessons intended? I see they fall under the heading, "Primary and Intermediate," from which I gather that they are meant for infant scholars, and children up to the age of ten.

or twelve. Here begins my first difficulty. I take the October number, and at page 247 find a diagram with about a dozen different objects depicted. I am startled at No. 1. It is a triangle, and is meant to represent God. Now, apart from our recollections of Isa. 40. 16, and Deut. 4. 12, I fail to see how any child under twelve could carry away with him from this figure such an idea of God as would be true or reverential. The triangle is far too abstract a mode of representation to be either expressive or impressive. I have a similar difficulty in regard to many of the figures. They seem to me to be too remote from daily experience to be fitted to instruct. The fault, as I conceive, does not lie in the artist, but in the nature of the mode of representation.

Then my second difficulty is to ascertain what it is that these figures are meant specially to teach. Let us suppose that the figure already referred to is intended to make memorable some of the facts in Isaac's life; how does it make them more memorable? To the eye the numerous figures with words in white floating at different angles is, as it seems to me, very perplexing. I fail to see how such a picture would make the story more interesting, or intelligible, or memorable. If moral lessons are aimed at in these pictures, then I ask, How do they teach moral lessons? You have on page 247 a pretty picture of two wells, with accompanying scrolls. How does the naming of one "Contention," and the other "Salvation," make a moral or spiritual impression? You will think me dreadfully prosaic, utterly devoid of imagination, and disdainful of illustration of any sort. This is far from being the case. I am rather prone to the use of illustrations; but then they must appeal in some way to the fancy, and just because they are drawn by the imagination, and not by the artist's chalk, are they impressive. To materialize them on a board, it seems to me, destroys them.

All these objections of mine may dissipate into thin air if your readers, who for years have been using the board, can from experience testify to its use and value. But here emerges another of my difficulties. I can understand well enough how a very young class may be instructed and interested by diagrams, occasionally, and at considerable intervals; but the children I have had to deal with would soon lose all interest in the figures, and I am afraid, if they were not drawn with perfect accuracy, would be so irreverent as to laugh at them. I assure you I do not write this letter from a far country for the purpose of finding fault. I cannot but think that practical teachers, such as use the blackboard, must have found in it uses which have eluded my search, and I shall be only too well pleased to be a sharer of their knowledge.

Johnstone, Scotland.

TEACHER: Always take your Bible to the class. Always use it in teaching. Urge your pupils to bring and use their Bibles.

Opening and Closing Services for the First Quarter of 1881.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psa. 100.]

Supt. Make a joyful noise unto the Lord, all ye lands.

School. Serve the Lord with gladness; come before his presence with singing.

Supt. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves;

School. We are his people, and the sheep of his pasture.

Supt. Enter into his gates with thanksgiving, and into his courts with praise:

School. Be thankful unto him, and bless his name.

Supt. For the Lord is good; his mercy is everlasting;

School. And his truth endureth to all generations.

III. Singing.

IV. The Ten Commandments.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

I. The Apostles' Creed. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

II. Responsive Sentences.

Supt. The Lord bless thee and keep thee.

School. The Lord make his face shine upon thee, and be gracious unto thee.

All. The Lord lift up his countenance upon thee, and give thee peace.

III. Dismission.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL OF LUKE.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 27.] LESSON X. WITNESS OF JESUS TO JOHN; or, A Shining Light. [March 6.

GENERAL STATEMENT.

The second year of Christ's ministry has now opened. On a visit to Jerusalem at the passover-season he has healed the cripple at Bethesda, and thereby awakened attention from the throngs sojourning in the city, (John 5;) he has returned to Galilee, and chosen out of his many professed followers twelve disciples to receive his constant instruction, (Luke 6;) has delivered to them and the multitudes around the Sermon on the Mount, (Matt. 5–7;) and has wrought miracles upon the dying servant of the centurion at Capernaum, (Luke 7. 1–10,) and on the dead son of the widow at Nain. Luke 7. 11–17. But while increasing thousands followed the footsteps of Jesus, and the expectation of the masses mounts higher and higher concerning him, John the Baptist, his forerunner, who in other days had borne testimony to his Messiahship, is now sitting in his lonely dungeon at Machærus, by the Dead Sea. From the followers who visited his prison John heard of the crowds attending on Christ's ministry and of the mighty works wrought by his hand; and he learned, too, that, instead of founding kingdoms, Christ was going to and fro as a teacher and a healer. The chill, silent, and solitary dungeon had oppressed the soul of one who was wont to the free air of the wilderness and the active life of a prophet; and perhaps the reports, colored by the rivalry of his own followers, gave him a somewhat mistaken view of the work of Christ. Across the soul of the prisoner there crept the faint shadow of a doubt, whether this were, after all, the promised Redeemer of Israel. To strengthen his own faith and to meet the questions of his disciples, he sends a message to Jesus, with the plain inquiry, whether he were indeed the Messiah or not. The messengers come into the Saviour's presence, and find him engaged in works of mercy. They behold his touch restoring sight to the blind eyes and purity to the leper's skin; his word lifting the sick to health and the dead to life, while all around the needy hearts of the masses are fed by his gracious words. He bids the messengers bear to John's cell by the sea the news of what they saw and heard, already pointed out in prophecy as the tokens of Messiah's coming. Isa. 35. Then turning to the multitudes, he presents his divine testimony to John as the last and greatest of the prophets, noble in his character and glorious in his mission; while higher even than the privilege of the herald was his honor who should stand within the Gospel gates toward which John pointed, but into which he could not enter.

Luke 7. 19-28.

[*Memory Verses*, 26–28.]

19 **And John calling** *unto him* **two of his disciples, sent** *them* **to Je'sus, saying, Art thou he that should come? or look we for another?**

Dan. 9. 25: From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, *shall be* seven weeks and threescore and two weeks.

20 **When the men were come unto him, they said, John Bap'tist hath sent us unto thee, saying, Art thou he that should come? or look we for another?**

21 **And in that same hour he cured many of** *their* **infirmities and plagues, and of evil spirits; and unto many** *that were* **blind he gave sight.**

22 **Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.**

Luke 4. 21: This day is this scripture fulfilled in your ears.

23 **And blessed is** *he*, **whosoever shall not be offended in me.**

1 Cor. 1. 23: We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.

24 **And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?**

Matt. 3. 1: In those days came John the Baptist, preaching in the wilderness of Judea.

25 **But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparel, and live delicately, are in kings' courts.**

26 **But what went ye out for to see? A prophet? Yea, I say**

Explanatory and Practical.

Verse 19. And John. John the Baptist, who had been imprisoned by the tetrarch Herod Antipas, six months or a year before, at Machærus, a gloomy castle on the east of the Dead Sea. **Two of his disciples.** A few of his former followers still remained with him, but most of the people had by this time turned toward Jesus, whose star was now in the ascendant; though in a few months he too was to be forsaken by the fickle multitude. (1) *The favor of the world is fleeting; let us rather seek the favor of God which abideth forever.* **Sent them to Jesus.** Who was then in Galilee; the precise place being unknown. **Art thou he that should come?** The expected Messiah. Some have supposed that the question was asked for the benefit of John's followers, but the fact that the answer was directed to John himself, the language in vers. 23 and 24, and the consideration of John's circumstances, all point toward a doubt rising in the forerunner's mind. He did not cherish that doubt, but at once sent it to the Lord to be quelled by receiving the evidences of his Messiahship. (2) *Even those who have borne testimony to Christ may be tempted to distrust or to doubt him.* (3) *The best way to overcome doubts is to bring them to the Lord in prayer.* (4) *We can send our messages to Christ far more easily than could John the Baptist.*

20, 21. John Baptist hath sent. The confinement of the prison had worn hard on a nature accustomed to freedom and activity; the accounts he heard of Jesus were not such as he had expected from the King of Israel; and perhaps he was impatient of the Saviour's slowness in asserting his regal power. **In the same hour.** Jesus gave an answer in deeds rather than words, not making assertions of his claim, but showing the evidences on which it rested. (5) *The doubts of men are not to be silenced by authority, but by proofs of the truth.* **He cured many.** Working in their presence miracles which had been predicted of the Messiah, and were the strongest testimony in his behalf.

22, 23. Tell John. This shows that it was John himself, and not merely his disciples, whose faith needed strengthening. **Ye have seen and heard.** So that their testimony would be all the more direct and clear, coming from their own knowledge, and not hearsay. (6) *The strongest evidence of the Gospel is that of personal experience, of which every true Christian can bear witness.* **Blind see, etc.** In Isa. 35. 5, 6, these signs had been given as destined to accompany Messiah's kingdom. (7) *The fulfillment of Old Testament prophecy is one of the proofs of New Testament truthfulness.* **To the poor the Gospel is preached.** Those who were most in need of the comforts of the Gospel, and most apt to be overlooked by the teachers of mankind, were receiving special attention from him to whom souls were more precious than estates. **Whosoever shall not be offended.** Literally, "made to stumble," meaning, "to fall into sin by misunderstanding." Not a rebuke, but a caution to John, who was in danger of mistaking the plan of Christ's kingdom, and thereby be led into doubt. (8) *Let us trust Christ, even when we fail to comprehend him.*

24. Were departed. He commends in their absence, rather than in their presence, that his praise may not seem flattery; and at once, in order to correct any impression of John's wavering on the minds of the people. **Concerning John.** (9) *The true friend is he who speaks to us in warning, and of us in praise.* **Into the wilderness.** He asks what it was that drew the crowds from their homes to the shores of Jordan, where John preached. **A reed.** In effect, telling the people that John was not, what they might have inferred from his question, a fickle, vacillating man, now believing and now doubting: but a man of firm character, constant in prosperity, and firm under the hate of Herod and the neglect of the people. (10) *God's heroes must be men of firmness and strength of purpose.*

unto you, and much more than a prophet.

27 **This is** *he* **of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

Mal. 3. 1: Behold, I will send my messenger, and he shall prepare the way before me. Luke 1. 76: Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

28 **For I say unto you, Among those that are born of women there is not a greater prophet than John the Bap'tist: but he that is least in the kingdom of God is greater than he.**

Matt. 13. 16, 17: Blessed *are* your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

25, 26. A man clothed in soft raiment. An allusion to the rough garb and self-denying life of John the Baptist, who showed thereby his superiority to influences that control ordinary mortals. **In king's courts.** Where they might look for a Herod, but would not find a John. (11) *God's eyes oftener look with interest upon the cottage than upon the palace.* **A prophet.** Here Christ bears his testimony that John not only held a place with Samuel, Isaiah, and Elijah, and the rest of the goodly fellowship of the prophets, but that in honor he was above them all. **More than a prophet.** Others looked for a Saviour centuries distant; John alone of the prophets beheld him and pointed to him close at hand, and baptized him for his work, thereby witnessing the fulfillment of his own predictions.

27, 28. Of whom it is written. In Mal. 3. 1. Christ here declares that John came as Elijah was foretold to come; and thereby indirectly asserts his own divinity, since "the messenger" was to come before "the Lord." The highest honor of John was not for his prophetic power, but as the forerunner of Christ. **Prepare thy way.** By awakening the attention of the people, and leading them to a reformation. **Born of women.** An expression for "mankind." **Not a greater.** (12) *God's estimate of greatness is very different from man's.* Many would call John's life a failure, cut down ere its prime, but Christ stamps it as complete success. **Least in the kingdom.** John stood on the threshold of the kingdom, but the least disciple was within its doors; John saw Christ, but the disciple could comprehend his redemption through the cross as John never could; John was the giant on the plain; the least disciple is the child on the mountain summit who can see farther. "The learned Apollos, in the twilight of John's teaching, knew less than the humble tent-makers, Aquila and Priscilla." Acts 18. 24-28. (13) *There is not an inspired prophet of the ancient day whose privileges are equal to those of the least of the saints in Christ now.*

HOME READINGS.

M. Testimony of the miracles. Luke 7. 19-28.
Tu. Testimony of the forerunner. John 5. 21-35.
W. Testimony of the Scriptures. John 5. 36-47.
Th. Testimony of Jesus. John 4. 13-26.
F. Testimony to the blind man. John 9. 24-39.
S. Testimony to the council. Mark 14. 55-63.
S. Testimony to Stephen. Acts 7. 48-60.

GOLDEN TEXT

He was a burning and a shining light. John 5. 35.

LESSON HYMN. S. M.

Hymnal, No. 821.

How happy are our ears,
That hear the joyful sound,
Which kings and prophets waited for,
And sought, but never found!

How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.

The Lord makes bare his arm
Through all the earth abroad;
Let every nation now behold
Their Saviour and their God.

TIME.—A. D. 27, at the beginning of the second year of Christ's ministry, about three months after the events of the last lesson.

CONNECTING LINKS.—1. Christ's second passover at Jerusalem, and the miracle at Bethesda. John 5. 1-47. 2. Return to Galilee, and various miracles. Mark 3. 1-12. 3. The appointment of the twelve apostles. Luke 6. 12-19. 4. The Sermon on the Mount. Matt. 5. 7. 5. Miracles at Capernaum and Nain. Luke 7. 1-17.

PLACE.—Jesus in Galilee. John the Baptist in prison at Machærus, near the Dead Sea.

PARALLEL PASSAGE.—Matt. 11. 2-11.

DOCTRINAL SUGGESTION—The messiahship of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1. The Question, v. 19, 20.
Who sent the question? Where was he at this time?
What led to his imprisonment?
Who brought the question?
What was its import?
What was the motive for the question?
Does the question indicate a doubt in John's mind as to the messiahship of Jesus?
What causes might have led to such a doubt?

2. The Answer, v. 21-23.
Why did not Jesus give a direct answer to John's question?
How did he answer it?
Why was this answer the more complete and satisfactory to John?
What did these evidences prove?
What blessing did Christ pronounce?
How did it apply to John?

3. The Testimony, v. 24-28.
When and how had John borne testimony to Jesus. John 1. 29-31.
What made Christ's testimony at this time especially precious?
For what elements of character did he give honor to John?
What high praise did he bestow upon him?
How did John illustrate the GOLDEN TEXT?
Who enjoy higher privileges, and wherein?
How do these words apply to us?

Practical Teachings.

Where does this lesson show—1. What to do with our doubts concerning the Gospel? 2. What are the best proofs of the Gospel? 3. What are our privileges in the Gospel?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Question, v. 19, 20.
What John was this?
Where was he at this time?
What was his question?
Who is meant by "he that should come?"
How did people look forward to the coming of Christ?
What example may we find in their spirit?
To what event should we look forward in the same spirit? Acts 1. 11.

2. The Answer, v. 21-23.
Did Jesus give a direct answer to John's question?
How did he answer in action?
What answer did he send in word?
What did these miracles prove?
Where had these miracles been foretold concerning Christ? Isa. 35. 4-6.
What did Jesus say about the poor?
How was this a proof that he was the expected One? Isa. 61. 1-2.
What blessing did he pronounce?
How may we receive this blessing?

3. The Testimony, v. 24-28.
When did Jesus give this testimony?
What question did he ask?
With what did he contrast John's character?
For what did he praise John in v. 24?
To what did he refer in v. 25? Matt. 3. 4.
What did he say that John was?
How did John prepare the way for Christ?
Wherein was John the greatest of the prophets?
Whose privilege is higher than John's?
Wherein do we enjoy higher privileges?
How should we regard them?

Teachings of the Lesson.

Where in this lesson are we encouraged—1. To tell our fears and troubles to Christ? 2. To find our faith strengthened by Christ? 3. To realize our privilege in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Question, v. 19, 20.
Who sent the question? **John the Baptist.**
Where was he at this time? **In prison.**
Who had put him in prison? **The wicked King Herod.**
Whom did John send with his question? **Two of his friends.**
What question did he ask? **Whether Jesus was the Saviour or not.**
Why did he doubt whether Jesus was the Saviour? **Being in prison he could not see his works.**

2. The Answer, v. 21–23.
What kind of an answer did Jesus give? **He showed his works.**
What works did he show to the men who came from John? **He healed the sick and gave sight to the blind.**
What did he then say? **"Go tell John what you have seen and heard."**
What did these things show? **That Jesus had the power of God.**
What other proof did Jesus give? **That the Gospel was preached to the poor.**
Upon whom did Jesus promise a blessing? **Upon the one who should believe upon him.**

3. The Testimony, v. 24–28.
What is a testimony? **What is said by one person about another.**
Who gave this testimony? **Jesus Christ, about John the Baptist.**
To whom did he give the testimony? **To the people who were present.**
What did he say John was? **A great prophet.**
What else did he say? **That John had been sent by God.**
What did Jesus say of John in the GOLDEN TEXT?
How was he a light? **In showing Christ to men.**
Who did he say might be greater than John the Baptist? **The least in his kingdom.**
Who may be in his kingdom? **All who hear of Christ.**
How may we be greater than John? **By knowing more of Christ and having God's Spirit.**

Words with Little People.

1. When you have troubles, tell them to the Lord. 2. Never doubt that Christ is *your* Saviour. 3. Remember what great things he can do for you. 4. Be a shining light in guiding others to Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Herod, the ruler of Galilee, do to John the Baptist? **He put him in prison.**
2. What did John send to Jesus from his prison? **Messengers with a question.**
3. What did they ask of Jesus? **"Art thou he that should come?"**
4. How did Jesus answer them? **By showing his miracles.**
5. What did Jesus call John the Baptist? **The greatest of the prophets.**
6. Who did Jesus say was greater in privileges than John? **The least in his kingdom.**
7. What, then, are we taught in the tenth lesson? **Our honor as Christ's followers.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Character Commended by Christ.

I. THE BELIEVING CHARACTER.
Blessed....not be offended in me. v. 23.
"Unto you....which believe....precious." 1 Pet. 2. 7.

II. THE STEADFAST CHARACTER.
A reed shaken with the wind. v. 24.
"Be ye steadfast, unmovable." 1 Cor. 15. 58.

III. THE SELF-DENYING CHARACTER.
A man clothed in soft raiment. v. 25.
"Endure hardness, as good soldiers." 2 Tim. 2. 3.

IV. THE WITNESSING CHARACTER.
This is....my messenger. v. 27.
"Ye shall be witnesses unto me." Acts 1. 8.

V. THE CHRISTIAN CHARACTER.
Least in the kingdom....greater. v. 28.
"Blessed are your eyes....they see." Matt. 13. 16.

ADDITIONAL PRACTICAL LESSONS.

Thoughts Concerning Christian Privilege.

1. Our privilege is to know that Christ has come, and come to save us personally. v. 19.
2. Our privilege is to bring all our doubts, temptations, and fears, directly to Christ, without the intervention of a messenger. v. 19.
3. Our privilege is to examine the evidences and foundations of our faith, assured that they will stand the test. v. 22.
4. Our privilege is to receive from Christ a personal testimonial of our acceptance in the witness of the Spirit. v. 24.
5. Our privilege is to look at the life of Christ as a whole, surveying it in all its relations, and to comprehend it better than those who lived in his own time. v. 22.
6. Our privilege is to enjoy all that is foretold and foreshadowed under older dispensations. v. 28.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

I WAS reading yesterday the journal of a missionary in Central Africa. One day while on a journey, as food ran short, he went off into the bush in search of game. Night overtook him, and he missed his way, and as hour after hour went by, tramping hither and thither, shouting, and firing off his gun, he began with horror to feel that he was really lost in the depths of an African forest full of wild beasts. His only hope now, under God, was in the stars. By them he still strove to guide his way; and with their help he did, after some strange adventures, at last regain his camp.

Our Golden Text speaks of a "burning and shining light." It was Christ who used these words; and he went on, "Ye were willing for a season to rejoice in that light." So did the wandering missionary in the stars; or if he was too anxious actually to rejoice, at all events those stars were a great comfort to him. A star's light is feeble enough, but it was enough for the purpose; and if in our northern latitudes we sometimes speak of Jupiter and Sirius "blazing" in the heavens, much more in a tropical sky might we apply such words as "burning and shining" to a star. But it was only "for a season." By and by the sun rose above the eastern horizon, and where were these "burning and shining lights" then?

The paling of the stars just before the dawn illustrates what happened to John the Baptist when Jesus came forth from his quiet home at Nazareth, and drew all the people round him. It was of the Baptist that Jesus said the words of our Golden Text. He was the "burning and shining light." In his light the nation did rejoice "for a season." Then arose the Sun of Righteousness, with healing in his wings, and John's own words at once began to be fulfilled, "He must increase, but I must decrease." John 3. 30.

And now a message from John is brought by two of his followers to Jesus. Where from? This is

an important question, for in the answer lies the key to the meaning of the message. Luke does not tell us in the verses before us; but he has already told us (chap. 3. 20) that the Baptist had been cast into prison, and Matthew, in the parallel passage, (Matt. 11,) says distinctly that the message came from the prison.

It is a strange message. Fancy the man who had pointed to Jesus as "the Lamb of God" and "the Son of God," (John 1. 29, 34,) sending to him, and asking, "Art thou the Coming One?" No wonder some have therefore held that the two disciples were sent merely for the confirmation of their own faith. I believe, on the contrary, that John himself *was* perplexed. Consider—

(*a*) He was in prison—and what a prison! A dungeon in the gloomy Castle of Machærus, in the wild mountain country east of the Dead Sea, as we know from Josephus. What a place for a man like John, used all his days to a free and unfettered life.

(*b*) "How often," says Farrar, "have even the most generous and dauntless spirits been crushed and effeminated by such hopeless captivity! When the first noble rage or heroic resignation is over—when the iron-hearted endurance is corroded by forced inactivity and maddening solitude—when the great heart is cowed by the physical lassitude and despair of a life left to rot away in the lonely darkness—who can be answerable for the level of depression to which he may sink?"

(*c*) Had not John reason to be perplexed? What he had predicted that Jesus would do was really not being done. Where was the manifest "baptizing with the Holy Ghost?" Where was the "purging of the floor," the "burning up of the chaff?" Herod's court as vicious as ever, the Pharisaic rulers as hypocritical as ever, and the Messiah spending his time healing the sick and teaching the poor in Galilean villages—what could it mean? And among all those miracles, why not *one* to release his forerunner from prison? No, not even a word sent to him. That Jesus was indeed sent from God John could not doubt; but was he, like himself, a forerunner too? was he, as some people said, (Matt. 16. 14,) Jeremiah? Were they to look for yet another coming One to be the king?

(*d*) Once more. Remember this, that John's doubts were in a certain sense right. The *human, mortal Jesus of Nazareth* was *not* to do these things. The baptism of the Spirit was not fully to take place till after the Ascension; the gathering out of the "wheat" would be done *then*, by the Spirit, through the apostles; the judgments on the Jewish nation were not to come from a visible, but from an invisible, King, from Jesus glorified; the great final judgment would not be till he came the second time in glory. We know all this, and we understand the purpose of the First Advent, and its limitations; but John did not; and "in the multitude of his thoughts within him" in that solitary cell, he might well wonder.

Our lesson is entitled, The Witness of Jesus to John. A grand witness it was. Not "a reed shaken with the wind," despite the doubt his question indicated. Not "a man clothed in soft raiment." But a prophet—more than a prophet—the messenger before Messiah's face—greater than any born of woman. Yes, "a burning and a shining light," though that was not said on this occasion, but at Jerusalem, before the Jewish rulers. John 5. 35. But after all, the main subject of our passage is not the witness to John, but the witness to Jesus. John was a burning and a shining light, but what did his light show? Like the Star of Bethlehem, which guided the Magi, it led the way to Jesus. And so, the real subject of the verses before us is *the proofs that Jesus was the true coming One.*

See how this was proved, both to John and to the Jews.

1. *Proved to John.* Jesus did not explain all the difficulties in his faithful servant's mind. But he let the two disciples see his miracles and hear his teaching, (ver. 21,) and then bade them go and tell it all to their master. It has been well observed that the Baptist's teaching indicates a peculiar knowledge of and habit of using the prophecies of Isaiah; and so Jesus did and said just what Isaiah had declared that Messiah would do. But was there any thing new in this? Apparently John had heard of all these mighty works before. Ver. 18; Matt. 11. 2. So that really the message was simply this, Be patient; let not your faith falter; all will be right; and a blessing awaits him who stumbles not at these difficulties. Ver. 23.

2. *Proved to the Jews.* Why did Jesus then go on to speak of the reed shaken with the wind, and so on? Was it to vindicate John? Incidentally it did that; but that does not seem to me the primary object of the question. Jesus does not say, "When ye went out, what did ye see?" but, "What went ye out *to see?*" The purpose of this and the other questions was surely to remind the people of John's testimony *to himself.*

Let me paraphrase the passage: "A year ago you were all hastening down to the Jordan. What for? To stare at the waving reeds? ["Stare" is the literal meaning.] Why, the idlest trifler went for more than that. Nor was it a reed you did see: John would not now be in prison if he were so easily "shaken." But did you go to see an easy, indulgent man, who would help you to a life of luxury? You would not have gone to the wilderness for that, but to Herod's court: John's life would not suit you. Well, did you go to see a prophet? If so, should you not believe what he said? He was indeed a prophet—more than a prophet—the messenger Malachi spoke of—greater than earth's greatest men. But then what was his prophecy? Before whose face did he go? You believed in John, believe also in me; and in my kingdom even a little child will know more than John." *Minimum maximi est majus maximo minimi*, (as old Matthew Henry happily puts it,) the least of the greatest is greater than the greatest of the least—as "a dwarf upon a mountain sees more than a giant in the valley."

I have thus tried to show the real bearing of this remarkable passage. It has always seemed to me

that the commentaries miss the point; and I submit the foregoing for consideration.

But for our lesson to our classes: where is the application? I suggest this: "What went ye out to see or hear?" Why did you go to church last Sunday? To see your neighbors' dresses? or to hear a good preacher? Why have you come to Sunday-school to-day? To kill time? or to read God's word and study it? But, if you went to hear the preacher, mark what his message was to yourself; if you have come here for Scripture study, be sure you don't miss its word for your own soul.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review briefly the history and work of John the Baptist....Relate the circumstances leading to his imprisonment....Draw a map of the land of Palestine with its provinces, and locate Capernaum and Machærus....The purpose of John's message....The answer of Christ, and what it showed....The testimony of Christ to John. ....The character of John as here presented....Lessons concerning doubts: 1.) How they arise; 2.) How they should be met; 3.) The best answer to them....Illustrate John's condition of mind by an event in Elijah's history....Duties suggested by the lesson; 1.) Not to be dismayed by doubts; 2.) To bear our doubts to Christ; 3.) Firmness in God's service; 4.) Self-denial; 5.) Boldness in testimony; 6.) To realize our privileges.... Wherein our privileges are greater than John's.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 3626, 3627, 4600. Vol. II. 10281, 11117, 11128. POETICAL: Vol. I. 396. Vol. II. 3632, 3633. FREEMAN'S HAND-BOOK: The messenger sent before the king, 513.

Primary and Intermediate.

BY MRS. E. J. KNOWLES.

INTRODUCTORY REVIEW. A few Sundays ago we had a lesson about a very strange man who lived in the desert, and afterward preached to great crowds of people about their sins. What was his name? [Recall by questions John's ministry as taught in Lesson VII.] The Golden Text of to-day says something about John. Class repeat the text.

LESSON STORY. This man, so faithful in warning the people of their sins, made King Herod angry because he reproved him for something very wrong that Herod had done. The "burning and shining light" of John's reproof was more than the wicked heart of Herod could bear. We do not like to be told we are doing wrong. Should we be angry with parents or teachers who reprove us? They do it for our good, to make us better. So God reproves sin in his word, and in our conscience, in order to bring us into a better life. I saw a little girl the other day who pouted her lips and frowned in a very cross way because her teacher told her she was naughty. Is this the right spirit? Herod was so angry with John that he put him in prison. His friends visited him sometimes, and told him of the wonderful miracles Jesus was doing through the country. But John, sitting alone in his prison, had many thoughts about Jesus. He began to wonder whether he really was the Saviour the world had so long been expecting. So people always question about Jesus when they do not *know him in their heart.* Any little child in my class, whose heart is truly given to the Lord, may know more about him than did this great prophet John. One day he sent two of his disciples to ask the Lord, "Art thou he that should come, or look we for another?" Jesus did not say, "Go and tell John that I am he," but he went right on with his blessed work, healing the sick, the blind, the lame. Then he told John's disciples to go back and tell him what they had seen and heard, and how the poor had the Gospel preached to them. Was not that a good way to answer John?

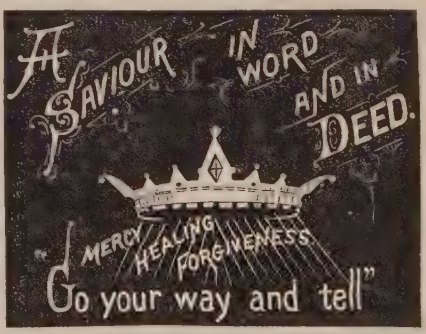
How do we know the Gospel is true? By the good it does wherever it is received. [A few illustrations will show the contrast between Christian and heathen countries, especially in the homes of the children. Also the influence of a Church and of Christian people upon any community. Illustrate by the hospitals, the charities for children, summer excursions for poor children, seaside homes, etc., all the out-growth of the Gospel of Christ.]

How do we know in our own hearts that Jesus is truly the Saviour? By the power he holds over our temper, our words, our choice of companions, and by the sweet peace with which he fills the heart. Do we show to others that the Gospel is true by what it does for us? "Even a child is known by his doings, whether his work be pure and whether it be right."

LESSON THOUGHTS. 1. It is good for us to have our secret sins shown to us in the light of God's truth. 2. We know the Gospel is true by what it does for the world. 3. We know it best by what it does in our own hearts.

Blackboard.

BY J. B. PHIPPS, ESQ.



Outline for a blackboard review, separate from the diagram—

P.
P.
P. P.
D.
D.
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D.

Write the letters on the board, then ask the following questions, by letters, and write the answers. First letter for place; second for persons; third and fourth for parallel passages. First D for date; second D for doings; third D for duties enjoined; fourth D for doctrine.

A. D. 27.] LESSON XI. THE SINNER'S FRIEND; or, Sins Forgiven. [March 13.

GENERAL STATEMENT.

Soon after the events of the last lesson, perhaps on the very day, Jesus received an invitation to dine at the house of a distinguished Pharisee, named Simon. The Saviour went, but was treated with scant courtesy—as a wayfarer, instead of an honored guest. No water was brought to wash his feet from the dust of travel, no perfume was dropped upon his head, and no kiss of greeting was given by the master of the house. With studied neglect he was left to find a place among the couches around the table, while his every word and action were watched with suspicion. There came in, however, one whose ardor supplied the lack of attention, a poor, guilty, but penitent, woman. She approached the couch where the Master was reclining, poured over his feet a flood of tears for her sinful past, then wiped them with her long, disheveled hair, and, breaking a box of costly perfume, she anointed them, and covered them with her kisses. The Pharisee looked on in silent scorn, wondering that the Master should suffer one so vile to approach him, in his secret heart doubting whether he could be a prophet and yet be ignorant of her character. The Lord read his inmost thought, and answered it in a parable, which was at once a commendation to the woman for her lowly, loving service, and a rebuke for his own neglect. Then, mindless of the frown from the assembled company, he pronounced her pardoned of her sins, and free to depart, with the peace of God upon her.

Luke 7. 36-50.

[*Memory verses* 47-50.]

36 **And one of the Phar'i-sees desired him that he would eat with him. And he went into the Phar'i-see's house, and sat down to meat.**

37 **And, behold, a woman in the city, which was a sinner, when she knew that** *Je'sus* **sat at meat in the Phar'i-see's house, brought an alabaster box of ointment,**

Luke 5. 32: I came not to call the righteous, but sinners to repentance.

38 **And stood at his feet behind** *him* **weeping, and began to wash his feet with tears, and did wipe** *them* **with the hairs of her head, and kissed his feet, and anointed** *them* **with the ointment.**

Matt. 5. 4: Blessed *are* they that mourn: for they shall be comforted. 2 Cor. 7. 10: For godly sorrow worketh repentance to salvation *not to be* repented of.

39 **Now when the Phar'i-see which had bidden him saw** *it*, **he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman** *this is* **that toucheth him, for she is a sinner.**

Luke 15. 1: Then drew near unto him all the publicans and sinners for to hear him. Matt. 11. 19: And they say, Behold....a friend of publicans and sinners! Matt. 21. 31: Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

40 **And Je'sus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on.**

41 **There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.**

Gal. 5. 3: For I testify to every man that is circumcised, that he is a debtor to do the whole law. Rom. 3. 23: All have sinned and come short of the glory of God. Rom. 2. 12: As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.

42 **And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?**

Hosea 14. 4: I will heal their backsliding, I will love them freely; for mine anger is turned away from him. 1 John 4. 19: We love him because he first loved us.

43 **Si'mon answered and said, I**

Explanatory and Practical.

Verse 36. One of the Pharisees. His name was Simon. Ver. 40. Some have thought that he was "Simon the leper" and that this was the anointing related in Matt. 26. 6–13. But it may be noted, 1.) This occurred in the early part of Christ's ministry, while as yet the Pharisees were not his open enemies, and the other just at its close, six days before the passover, at a time when no Pharisee would have invited Christ to his house. 2.) This occurred in Galilee, the other at Bethany, near Jerusalem. 3.) This anointing was performed by an unnamed "woman which was a sinner," the other by Mary, the sister of Lazarus, who is nowhere so spoken of. 4.) In this case the murmur arose at Jesus' forgiving sins; in the other at the waste of the ointment. 5.) Such events were likely to occur often, as feet-washing and anointing were a part of the customary civilities to guests. 6.) That both occurred at a supper with a man named Simon was not remarkable, since the name was perhaps the most common one of all names among the Jews, there being nine different Simons mentioned in the New Testament. **Desired him.** The invitation may have been given either in a spirit of patronizing condescension, as if conferring a great privilege; or as a snare to lead Jesus into utterances which might be made a ground of accusation. **He went.** Though he knew the motive and anticipated the treatment he was to receive, yet he accepted the invitation. (1) *A lesson for Christ's workers, to go wherever they find opportunity to do good, whatever the treatment they receive.* **Sat down to meat.** Literally, "reclined." The foreign custom of reclining upon couches or divans had been introduced in Palestine, and the guests rested upon the left arm, with the head toward the table, and the feet outward from it, the tables being arranged on the outsides of a square, one side being left open that the servants might pass in and out with the food.

37. A woman....which was a sinner. Some have explained this as meaning no more than one who did not undertake to observe all the minute regulations of the Mosaic system, as then interpreted by the Pharisees; but it is more likely that she was literally "a sinner," one who was known to be of unchaste life. There is absolutely no reason for supposing that this was Mary Magdalene, as has been often taken for granted. **When she knew.** The evangelist says nothing as to her previous history or her knowledge of Christ; yet from her conduct it is evident that she must have heard and believed his Gospel, and repented of her sinful life. **Brought.** In the East it has always been customary for people to pass into feasts uninvited and unquestioned, and, sitting on the seats around the wall, engage freely in conversation with the guests. **Alabaster box.** A vessel for holding perfume, named from Alabastron in Egypt, where they were originally made from a peculiar kind of marble; in form generally resembling a bottle. **Ointment.** A perfume compounded of various ingredients, used generally upon the hair.

38. Stood at his feet. As Jesus reclined upon the couch, his feet would be toward the wall of the room, and bare, since the sandals were removed on entering the house. **To wash his feet with tears.** The words in the original show that she did not intentionally *wash*, but moistened his feet with her fast falling tears; then, seeing their condition, she dried them with her tresses, and kissing them in token of reverent affection, poured upon them the precious ointment. (2) *Repentance may speak more eloquently in acts than in words.*

39, 40. The Pharisee....saw it. In the cold eyes of men this was an unwarrantable and unbecoming act; but in God's sight pure and lovely. (3) *So do the standards of earth differ from those of heaven.* **Spake within himself.** In thought, not in uttered words. **If he were a prophet.** He had invited Jesus to his house that he might test his claims as a prophet and pass judgment upon them; and his whole conduct shows a spirit of supercilious patronage, as if Jesus were in some sense suing for his favor. **Would have known.** The discernment of spirit and knowledge of things hidden was ever regarded by the Jews as one evidence of a true prophet; and the Pharisee could not conceive that a holy person would permit the touch of one impure. (4) *It is not the physical but the moral touch of the sinner which contaminates the character.* **Jesus answering.** Answering the thought, and thereby showing his prophetic insight. (5) *He who read man's mind on earth can read it still in heaven.* **To say unto thee.** (6) *Christ always speaks to the individual, never to men in the mass.*

41, 42. A certain creditor. The creditor is the Lord God, to whom every man owes his all. **Two debtors.** In this case, the woman who was held guilty of many sins, and the Pharisee, whose life was comparatively moral. (7) *All men stand in the same relation as sinners, though not in the*

suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 **And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.**

45 **Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.**

46 **My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.**

1 Pet. 3. 8: Love as brethren, *be* pitiful, be courteous. Rom. 12. 10: *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

47 **Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.**

Rev. 5. 9: And they sang a new song, saying, Thou art worthy.... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

48 **And he said unto her, Thy sins are forgiven.**

1 Tim. 1. 15: This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Rom. 5. 20: Where sin abounded, grace did much more abound.

49 **And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?**

Acts 5. 31: Him hath God exalted with his right hand....to give repentance to Israel, and forgiveness of sins.

50 **And he said to the woman, Thy faith hath saved thee; go in peace.**

Eph. 2. 8: By grace are ye saved through faith. Rom. 5. 1: Being justified by faith, we have peace with God through our Lord Jesus Christ.

same degree. **Five hundred pence....fifty.** One about seventy dollars, and the other seven. **Nothing to pay.** This is the condition of every sinner, both great and small. (8) *The moral man is as helpless in the presence of his sin as the most iniquitous.* "I acknowledge the debt, that is all I can do. O, cross the book, and draw the red lines of Christ's blood across the black lines of my sins."—*St. Augustine.* **Frankly forgave.** Freely, graciously remitted the debt. (9) *So God pardons all who confess themselves sinners and sue for mercy.* (10) *Great sinners and small, moral and immoral, must pass through the same gate, and receive salvation on the same terms.* **Love him most.** Both ought to love with all their hearts, but which has the greater cause for gratitude?

43. Simon answered. Still unconscious that the parable contained any reference to himself. **I suppose.** The language indicates an indifference to the whole subject, as one in which *he* had no interest. **Rightly judged.** We are not to infer that the prodigal will love his father better than the obedient son, or that men must sin deeply in order to realize God's mercy the most fully. Yet there is a peculiar gratitude which the restored wanderer feels, not greater than, but different from, that of the one who has grown up to rectitude.

44, 45, 46. He turned. Rising partially from his recumbent attitude, and inclining his face toward the penitent at his feet. **Seest thou this woman?** As if to compel his attention to the application of the parable to himself and to her. **I entered into thine house.** As he had entered the house by invitation of its master, and not unbidden, it belonged to Simon, rather than the woman, to fulfill the duties of hospitality. **No water for my feet.** As no stockings or shoes, but only sandals, were worn, it was customary for a servant to remove them from the feet of a guest at the door, and to wash the feet from the dust of the highway. This, however, was not always done, but was a mark of special regard or honor: and Simon had avoided giving any more than the common civilities to Christ, lest he might compromise his Pharisaism by an appearance of friendship. (11) *Christ feels the neglects of men toward him.* **Washed....with tears.** Literally, "moistened." **No kiss.** Orientals kiss the face of their equals, the hands of their superiors, the feet of their princes. (12) *Christ should be received with the honors of a king.* **Oil.** Olive oil, perfumed with spices, was used as a dressing for the hair. **Ointment.** Far more costly than the common oil. He withheld water; she gave tears, "the blood of her heart," says Augustine. He gave no kiss to his cheek; she covered his feet with kisses. He grudged a few drops of oil; she broke the box of rare ointment for her Lord. He treated him as an underling; she adored him as a Prince.

47, 48. I say unto thee. To the Pharisee, not to the woman, is the first declaration made; not that she is forgiven because of her love, but that she loves much because of her forgiveness. **For.** The word "therefore" is suggested by A. Clarke as a better translation, expressing the idea that the love was the result and not the cause of her pardon. **Little is forgiven.** Simon having little consciousness of sin, felt but little love for Christ as the sinner's friend. He is here judged at his own estimate of himself, not in God's view of him as a sinner. **Thy sins.** Not content with testifying to her pardon before others, he utters it to her directly. (13) *It is the privilege of every saved soul to receive the personal assurance of acceptance.*

49, 50. Sat at meat. Friends of Simon, belonging to his party and sharing in his sentiments. **Began to say.** They were ready to recognize Jesus as a rabbi, perhaps as a prophet, but they could not admit that he possessed the authority to forgive sins, which is higher than the power to work miracles, and belongs only to God alone. (14) *He who says, "Thy sins be forgiven," must be divine.* **Thy faith hath saved thee.** So that it was not her love, but her faith, which won for her the pardon of her sins and the peace of God.

HOME READINGS.

M. The sinner's friend. Luke 7. 36–50.
Tu. A needed friend. Luke 18. 35–43.
W. A mighty friend. Matt. 8. 14–27.
Th. A protecting friend. John 10. 1–11.
F. A loving friend. John 15. 1–17.
S. A constant friend. Rom. 8. 31–39.
S. An eternal friend. Heb. 7. 15–28.

GOLDEN TEXT.

He said unto her, Thy sins are forgiven. Luke 7. 48.

LESSON HYMN. L. M.

Hymnal, No. 393.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

TIME.—A. D. 27, directly after the events of the last lesson, no incidents being recorded between them.

PLACE.—A city in Galilee.

DOCTRINAL SUGGESTION—Justification by faith.

QUESTIONS FOR SENIOR STUDENTS.

1. A Pharisee, v. 36.
Who were the Pharisees?
What were their views and practices?
What was their attitude toward Christ?
What was the name of this Pharisee?
What did he do to Christ?
What was his motive?
How did he treat Christ? v. 44–46
What did this show?

2. A Penitent, v. 37, 38.
Who came to Jesus?
What was her character?
How could she obtain admission to the house?
What did she do?
What was her motive?
What similar event is recorded in John 12. 3?
What are the differences between the two events?

3. A Parable, v. 39–46.
What was the Pharisee's opinion of Jesus?
Wherein was his opinion right, and wherein wrong?
How did Christ show him that he was a true prophet?

What parable did he relate?
What was its application?
How did it show Simon's heart?

4. A Pardon, v. 47–50.
Who received pardon?
On what ground was it bestowed?
Was the woman forgiven because of her act toward Jesus?
What did her act show?
What did Christ say obtained her forgiveness?
What was the thought of those present, and what spirit did it reveal?

Practical Teachings.

Wherein does this lesson show—1. Who may come to Christ? 2. What we may receive from Christ? 3. How we should treat Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Pharisee, v. 36.
Who were the Pharisees?
What was this Pharisee's name? v. 40.
What was his request?
In what spirit was the invitation given?
How did Christ receive it?
What services to Jesus did he neglect to render? v. 44–46.
What did this show?
How should we treat Christ?

2. A Penitent, v. 37, 38.
What is a penitent?
Who showed penitence?
Where did she stand?
What did she do?
What did her conduct show?
What did Jesus say in Luke 5. 32?

3. A Parable, v. 39–46.
What were the thoughts of the Pharisee?
What did his thoughts show?
How did Jesus know his thoughts?
What did he say to him?
Relate the parable.
What question did Jesus ask?
What was the Pharisee's answer?
How, then, should we feel toward Christ? 1 John 4. 10, 19.
What contrast did Jesus present?
What was the aim of the parable?

4. Pardon, v. 47–50.
Who was pardoned?
How does this illustrate Isa. 1. 18?
What did Jesus say of her?
What did he say of the Pharisee?
How did he comfort the woman?
What did he say had saved her?
How does faith save us? Eph. 2. 8.

Teachings of the Lesson.

How does this lesson teach—1. That all men are sinners? 2. That the worst sinners may find forgiveness? 3. That forgiven sinners should show gratitude?

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Pharisee, v. 36.
Who were the Pharisees? **People who thought themselves very good.**
What did one of them do? **He invited Jesus to dine with him.**
What was this Pharisee's name? **Simon.**
Why did he invite Jesus? **To see if he could find any fault with him.**
How did he show his lack of love for Christ? **By not showing him any kindness in his house.**
What did people generally do for visitors at that time? **They gave them water to wash their feet.**
Why did they do this? **Because they wore no shoes, but sandals.**
What else did they do? **They poured some perfumed oil on their heads.**
Did Simon do any of these for Jesus? **He did not.**

2. A Penitent, v. 37, 38.
What is a penitent? **One who is truly sorry for his sins.**
What penitent came to Jesus in Simon's house? **A woman who had been a sinner.**
What did she bring with her? **A box of very precious ointment.**
What did she do? **She covered the feet of Jesus with her tears.**
What then? **She wiped them with her hair.**
What did she do besides? **She poured the ointment upon them.**
Why did she do all this? **To show that she loved her Saviour.**

3. A Parable, v. 39–46.
What is a parable? **A story which teaches a lesson.**
To whom did Jesus tell this parable? **To Simon, the Pharisee.**
Why did he tell it? **Because he knew Simon's thoughts.**
What were Simon's thoughts? **That if Jesus knew about this woman, he would send her away.**
What was the parable or story? **About two people who owed money to another, but could not pay.**
How much were the debts? **One owed a great deal, the other a very little.**
What did the one do to whom they owed the money? **He gave up the debt to both, and asked nothing.**
What, then, did Jesus ask? **"Which of these two will love him most?"**
What did Simon say? **"I suppose, the one to whom he forgave most."**
To what did Jesus point? **To what the woman had done.**

4. A Pardon, v. 47–50.
What did Jesus say of the woman? **"She loved much."**
What did he say to her? [GOLDEN TEXT.]
What did he say had obtained forgiveness? **Her faith.**

Words with Little People.

1. Open not only your home, but your heart, to Christ. 2. Show a true sorrow for all your sins. 3. Love your Saviour, because he forgives you. 4. Be kind in your thoughts of others.

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to Jesus while he was at the table of a Pharisee? **A woman who was a sinner.**
2. What did she do to Jesus? **She washed and anointed his feet.**
3. What did her act show? **Sorrow for sin and love to Christ.**
4. What did Jesus say to her? **"Thy sins be forgiven thee."**
5. What did he say had gained for her salvation? **Her faith.**
6. What duty are we taught in the eleventh lesson? **Gratitude for our pardon.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Four Relations of Christ to Men.

I. CHRIST AS A GUEST.
1. *Desired that he would eat with him.* v. 36.
"I will come in... sup with him." Rev. 3. 20.
2. *Went into....house....sat down.* v. 36.
"Blessed....supper of the Lamb." Rev. 19. 9.

II. CHRIST AS A FRIEND.
1. *A woman which was a sinner.* v. 37.
"Not righteous, but sinners to repentance." Luke 5. 32.
2. *Brought an alabaster-box of ointment.* v. 37.
"The sacrifices of God are a broken spirit." Psa. 51. 17.
3. *Kissed his feet and anointed them.* v. 38.
"He that humbleth himself....exalted." Luke 14.11.

III. CHRIST AS A TEACHER.
1. "*A certain creditor....two debtors.*" v. 41.
"My sin is ever before me." Psa. 51. 3.
2. "*Frankly forgave them both.*" v. 42.
"Justified freely by his grace." Rom. 3. 24.

IV. CHRIST AS A SAVIOUR.
1. "*Her sins... many, are forgiven.*" v. 47.
"Blessed .... whose transgression is forgiven." Psa. 32. 1.
2. "*Thy faith hath saved thee.*" v. 50.
"Justified by faith....peace with God." Rom. 5. 1.

ADDITIONAL PRACTICAL LESSONS.

The Forgiveness of Sins.

1. The forgiveness of sins is needed by all men, by the honorable as well as by the base. v. 41.
2. The forgiveness of sins may be needed in varying measure according to different degrees of guilt. v. 41.
3. The forgiveness of sins is freely bestowed by the abundant grace of God. v. 42.
4. The forgiveness of sins requires as its sole condition the earnest, humble turning of the heart to God. v. 44.
5. The forgiveness of sins may receive the direct and personal testimony of Christ. v. 48.
6. The forgiveness of sins can be bestowed only by the Lord God in the person of his Son Jesus Christ. v. 49.
7. The forgiveness of sins is gained by sincere faith in Christ. v. 50.
8. The forgiveness of sins brings as its result peace to the heart. v. 50.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

It is related of Grotius, the great Dutch theologian and writer on international law, that, being overtaken by mortal illness at Rostock in Germany, while on his way to Sweden, he was visited by a Lutheran pastor named Quistorp, who faithfully put before the dying man the guilt of his sins, and pointed him to the one only Saviour, and then told him the story of the publican in the temple, who said, "God be merciful to me a sinner." Raising his voice, Grotius exclaimed, "*I am that publican!*" and, falling back, immediately expired.

This anecdote exactly illustrates what should be the purpose of the Sunday-school teacher in a lesson like the one now before us. Sometimes we feel we have done our work well if we have merely aroused in the minds of our scholars a lively interest in some Bible narrative; sometimes, if we have succeeded in getting them to grasp our explanation of some important doctrine; sometimes, if we have secured their avowed assent to some duty on which we have been enlarging. But when we come to a lesson like this, the title of which is "The Sinner's Friend," and the subject of which is a sinner's forgiveness, we feel that our object in teaching must be not one whit short of this—to bring some young soul to say, not perhaps openly, but at all events in its inmost recesses, "*I am that sinner!*"

It is the more necessary to lay stress upon this in the present case, because we have one of the most picturesque scenes in the New Testament to describe, and are very liable to be led into taking up all the time with the externals of the narrative. If proper self-restraint is exercised, however, the very details which might crowd out the spiritual teachings of the lesson may be a real help in putting them forward, and also in securing attention for what in itself is not a popular topic.

But, some teacher may ask, Am I really to try and persuade my scholars, many of them young and innocent, that they are like that poor "woman that was a sinner?" Is it really reasonable to expect any one of them to take up the expression of the dying Grotius, "I am that sinner?"

I reply, Most certainly not. But is the woman the only sinner in the narrative? In the middle of the passage we find a parable, spoken by Jesus to his Pharisee host. In that parable he speaks of *two* debtors. Who was the other one? Was it not Simon himself?

Well, then, rejoins my critic, Am I to tell the scholars they are like that cold, proud, self-righteous Pharisee, who denied Jesus the commonest civilities of hospitality?

Again I say, Certainly not. The purpose of the lesson is this: to show that wherever there is a sinner, whether he knows himself to be one or not, whether he owes "five hundred pence" or "fifty," or five thousand, or five, that is *the sinner* whom the great Creditor is ready frankly to forgive. That is to say, if there were only one sinner in the whole world, for him Jesus Christ would have laid down his life. And then, that the scholar should be brought to the conviction so beautifully expressed in Miss Hankey's "Old, Old Story"—

> "Remember I'm *the sinner*
> Whom Jesus came to save."

But now let me offer a few suggestions as to the exposition of the passage itself. We may begin by exhibiting in it *Two ways of treating Christ.* This will introduce the details of the scene.

1. *The Pharisee's Way.*

Certainly he did not treat Jesus as the other Pharisees did. He did not "take counsel to slay him." It was something that he should invite the Nazarene teacher to a feast. But what happened when the hour arrived? Guest after guest enters the house: as each one comes, the host steps forward and embraces him according to the custom of the time and the country; upon each one slaves attend, with water to wash away the dust from his sandaled feet, with oil to pour over his head and soften the skin parched and dried up by the Eastern sun. Presently Jesus arrives: where is Simon's kiss? where are the slaves? where the water and the oil? No, it is condescension enough to invite him—no occasion to offer a man of his class attentions suitable enough for the rich and noble. And so, hot and dusty, Jesus takes his place at table—the lowest seat, no doubt.

The repast goes forward. Neighbors, and even strangers, come in and stand round the room watching the reclining guests, the busy slaves, the numerous dishes, the flowing wine. Must they not observe how different one of those invited looks from the rest? His feet and theirs are stretched on the couches outward, and all can see which have enjoyed the luxury of fresh water and sweet oil, and which have not.

2. *The Woman's Way.*

She has come in too—what for? Is it not to see and hear *him?* Not for the first time, we may be sure of that. We cannot doubt that she has already felt the power of his words, perhaps of those great words, "Come unto me, all ye that labor," etc., which seem to have been spoken a little time before—and has repented of her sin, and now only longs to show her love to her Deliverer. But what can she do, vile and unworthy as she is?

Her quick eye perceives her opportunity. No slave has been attending upon him—she will be the slave! Her precious ointment is soon fetched, and

she is on her knees at her menial task (so it was counted) before them all. But her sins, she cannot forget them—will he accept this service? will he not spurn her from him? Her tears burst forth and stream over the sacred feet; and then even her long hair, hitherto her adornment and her pride, is used to perform the slave's office.

3. Now what was at the root of this great difference in the treatment of Jesus by Simon and the poor penitent?

(*a*) In ver. 47 Jesus himself tells us. "Loved much," "loveth little." She loved him, and therefore she thought nothing too good for him. Simon cared little for him, or not at all, and so thought any thing good enough for him.

(*b*) But why such a difference in their feelings toward Jesus? In the parallel he told Simon, why was one debtor more grateful than the other? Simon himself could see that—"I suppose that he to whom he forgave most." It was her sense of sin that called forth her love.

(*c*) But yet again. Simon might say, "Suppose the woman *is* penitent, why go to this Nazarene? Does he mean that *he* is the creditor, and can forgive her sins?" Exactly so; and as her love proceeded from penitence, her penitence proceeded from faith. She believed Jesus had the right to forgive, and would forgive—and her faith "saved her." Ver. 50.

Take this *a*, *b*, *c*, backward. The woman (*c*) had faith in Jesus as the Saviour; (*b*) felt her sins, and so loved him who forgave them; (*a*) sought opportunity to show her love. The Pharisee (*c*) had no faith in Jesus; (*b*) had no feeling of sin, and so no special reason for loving Jesus; (*a*) showed his lack of love in his treatment of Jesus.

In some such way as this, the details of this striking scene may be made to illustrate most solemn and important truth. And the application may be, *Which is our way of treating Christ?* Do we neglect him? or do we dedicate our all to him? And the answer to these questions really depends upon whether we can say, "I am that publican," "I am that sinner!"

But let us be particularly careful that in setting forth Christ as the sinner's Friend, we show that he is the Friend of all sinners. The parable spoken at the Pharisee's table most significantly and tenderly intimates this. "He frankly forgave them *both*." Yes, he would forgive Simon too, if he would let him. But one condition was necessary: "*When they had nothing to pay*"—

> "Nothing in my hand I bring,
> Simply to thy cross I cling."

Only when we come to him in the spirit of these words, whether we are "good or bad," "religious," or "irreligious," can he say to us, "Thy sins are forgiven thee: go in peace."

The *Friend* of sinners. Jesus once spoke of laying down his life for his *friends*, (John 15. 13,) and then went on, "Ye are my friends, if ye do whatever I command you." But that is exactly what we have not done. So, how blessed is the assurance, "While we were yet sinners Christ died for us." Rom. 5. 8. Yes, he is *the sinner's Friend*.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show who the Pharisees were, and their attitude toward Christ....The conduct of this Pharisee, and what it showed—1.) Pride; 2.) Self-righteousness; 3.) Neglect of Christ; 4.) Contempt for fellow-sinners....The conduct of the woman, a word-picture....Explain the "manners and customs" permitting this conduct... What the woman showed—1.) True sorrow for sin; 2.) Earnest seeking after Christ; 3.) Humility; 4.) Gratitude: 5.) Love....What she obtained from Christ—1.) Acceptance; 2.) Commendation; 3.) Forgiveness; 4.) Peace....Wherein does this teach—1.) How to treat Christ; 2.) How to come to Christ; 3.) How to treat others....Illustrations. A story of Martin Luther. Once Satan appeared with a long roll of parchment written "Luther's sins," and demanded Luther to come with him. He wrote across the roll, "The blood of Jesus Christ cleanseth," etc., the sins were canceled, and Satan took flight....A poor woman wanted to buy some flowers of a child from a conservatory. He gave her some, saying, "My father is a king, and gives freely, but drives no bargains."....A ransomed slave, who spent his life in working for the one who had bought him, and said, "He redeemed me."

References. FOSTER'S PROSE: Vol. I. 1383, 1385, 4298. Vol. II. 7549, 9217. 10888. POETICAL: Vol. I. 741. Vol. II. 3322. 3321. FREEMAN: Alabastra, 712; Ointment, 712; Reclining at meals, 712; Kissing the feet, 765; Washing the feet, 10; Anointing guests, 429.

Primary and Intermediate.

BY MRS. E. J. KNOWLES.

REVIEW. Recall John the Baptist in prison. Why was he there? Call to mind Herod's proud and angry spirit when reproved for sin.

LESSON STORY. Our lesson to-day speaks of a person with a very different spirit from that of Herod. It tells of a woman who was a great sinner, but who was very sorry for her sins. What is printed upon the blackboard? Read with me, JESUS, THE SINNER'S FRIEND. I will tell you how this woman, so sinful, came to Jesus, and what he did for her. Jesus was one day invited to dine with a man named Simon, a Pharisee. [A picture of the Eastern style of reclining upon couches may be shown, or teacher may give a brief word-picture of the scene.] While he was lying thus upon the couch at table, a woman, who was known in the city as a great sinner, came into the room, and stood at the feet of Jesus. She had heard about his kindness to all who came to him. It may be she had heard him say some of the tender, loving words he was saying every day to the poor people who thronged around him. She had thought nobody in the world cared for her, she was so very, very sinful. Yet she hoped Jesus would care, for he was so wonderfully kind! Do you know any body who thinks no one cares for them? Be like Jesus, and speak kindly to them. A loving word may help them into a better life. As this woman stood there, the thought that her sin must have grieved the Lord, filled her with sorrow. The great tears fell over her face and dropped upon his feet. She took the long hair that covered her shoulders, and wiped his feet very tenderly—those blessed feet, dear children, that were afterward pierced upon the cross for your sins and mine! Then she opened a white box of ointment, and bathed his feet

with the precious oil. The man who had invited Jesus to dine was not pleased to have this woman come into his house. He said to himself, "This man is not a prophet, else he would know what sort of a woman this is, and he would not let her touch him." Simon did not understand that Jesus is the sinner's Friend, else he would not have thought that. Jesus read his thoughts, and told him this story. A certain man had two debtors. One owed him five hundred pence, the other fifty, and when they had nothing to pay, he frankly forgave them both. Which of them would love him most? [Draw out answers to this question from the class. A little friend of mine broke a very handsome vase belonging to a lady. She could not replace it; she could only say she was very sorry. The lady frankly forgave her, and ever after the little girl loved that lady very dearly, and was ready to do any thing for her.] Simon answered, "I suppose he to whom he forgave most." Jesus said, "You have answered rightly." Then he turned to the woman, and said to Simon, "See this woman. I came into your house, and you gave me no water for my feet; she washed them with her tears. You gave me no kiss of welcome; she loves even to kiss my feet. She does all this because, although her sins are many, they are all forgiven, and she loves me. You forgot to do it, because your sins are not forgiven, and you have no love for me." Then he made the woman's heart very glad by turning to her and saying, "Thy faith hath saved thee, go in peace."

LESSON THOUGHTS. 1. We are debtors to God because we have broken his law through sin. 2. Our sinful nature cannot pay the debt. 3. If we come to Jesus with truly penitent hearts, God will forgive us for Jesus' sake. 4. The forgiven heart is full of love for Jesus. 5. This love shows itself in what we do for him, 6. The more we love him, the more sorry we feel for having grieved him by our sin.

Blackboard.

BY J. B. PHIPPS, ESQ.

OUTLINE BLACKBOARD EXERCISE.

I owe	What?
I cannot pay	Why?
A friend in need	Who?
His promise	What?
My faith	Why?
My pardon	How?

The above outline may be written on the blackboard, and, as a subject for study or review, our debts to God, and how they are paid.

1881.] FIRST QUARTERLY REVIEW. [March 20.

HOME READINGS.

M. Zacharias and Elisabeth. Luke 1. 5–17. [67–79.
Tu. The songs of Mary and Zacharias. Luke 1. 46–55,
W. The shepherds and Simeon. Luke 2. 8–20, 25–35.
Th. The boyhood of Jesus. Luke 2. 40–52. [4. 14–21.
F. The preaching of Jesus and John. Luke 3. 7–18;
S. Christ's miracles and testimony. Luke 5. 12–26;
S. The sinner's Friend. Luke 7. 36–50. [7. 19–23.

GOLDEN TEXT.

There is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

LESSON HYMN. C. M.

Hymnal, No. 185.

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

He comes, the broken heart to bind,
The wounded soul to cure,
And, with the treasures of his grace,
To enrich the humble poor.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy beloved name.

REVIEW SCHEME FOR SENIOR SCHOLARS.

I. Give the TOPICAL TITLE, OUTLINE, and GOLDEN TEXT of each lesson in the quarter.

II. State the DOCTRINAL SUGGESTION of each lesson, and define each doctrine.

III. State an element of character which is illustrated by each of the following PERSONS:

Zacharias.	**John the Baptist.**
Mary.	**The Pharisees.**
The Shepherds.	**A leper.**
Simeon.	**A penitent.**

IV. What TRAITS and CHARACTERS of Christ do we find exhibited in the following events?

As a child in the temple.
Preaching in the synagogue.
Healing the leper.
Forgiving sins.
Bearing testimony to John.
At the Pharisee's table.

V. Where in these lessons are we taught the following DUTIES?

1. **To look to Christ.**
2. **To welcome Christ.**
3. **To seek Christ.**
4. **To believe in Christ.**
5. **To be grateful to Christ.**
6. **To tell others about Christ.**

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

SUGGESTIONS TO THE STUDENT.—1. Read over the lessons of the past quarter during the week. 2. Recall the Topical Titles and main points of each lesson. 3. Study carefully the Lesson Catechism on each lesson. 4. Give attention to the Teachings of each lesson, and notice their application. 5. Prepare answers to the questions given below.

SUGGESTIONS TO THE CONDUCTOR.—1. Prepare the review in advance, and know just what you are going to do. 2. Drill the school from week to week through the quarter on the points which you propose to review at the end of the quarter. 3. If the review be conducted by the superintendent, the initial letters of names, etc., may be written upon the blackboard as a hint to the scholars. 4. Do not undertake too extensive a review. Select only as much as can be taught in the allotted time. 5. Do not dwell too long on each section. 6. Make the review pointed, practical, and spiritual.

I. State the TOPICAL TITLE, GOLDEN TEXT, and OUTLINE of each lesson. [The initial letters may be given on the slate or blackboard.]

II. State the DOCTRINAL SUGGESTION of each lesson.

III. Review the questions and answers of the LESSON CATECHISM for the quarter.

IV. Name the persons connected with these lessons, and a fact concerning each:

Za., El., Ma., Jesus, Si., Jos., Jo., Sim.

V. Tell the story connected with the following events:

1. **A vision in the temple.**
2. **A visit to a manger at midnight.**
3. **An old man holding an infant in his arms.**
4. **A boy sitting among learned men.**
5. **A bold preacher standing by the river.**
6. **A great teacher in the home of his childhood.**
7. **A sick man let down through the roof.**
8. **Messengers from a prophet in prison.**
9. **A woman weeping over the feet of a guest at table.**

VI. Tell where in these lessons we are taught—
1. To rejoice that Christ has come.
2. To read what Scripture says about him.
3. To seek him promptly and earnestly.
4. To tell him our troubles and needs.
5. To believe in him with all our hearts.
6. To praise him for his forgiving grace.

REVIEW TEXTS FOR YOUNGER SCHOLARS.

I. See if you can repeat the GOLDEN TEXT of each lesson.

1. And they—	**7. Bring forth—**
2. My soul—	**8. He hath—**
3. The dayspring—	**9. The power—**
4. Glory to—	**10. He was—**
5. For mine—	**11. He said—**
6. And the child—	**12. There is—**

II. See if you can repeat the TINY TEXT of each lesson.

1. Many shall—	**7. Repent ye—**
2. My soul—	**8. He hath—**
3. He hath—	**9. The Son—**
4. Peace to—	**10. The life—**
5. Salvation to—	**11. Thou, Lord—**
6. The grace—	

III. See if you can fill up the blanks in the READING EXERCISES.

Lesson 1.—There was a good priest in the days of King....whose name was....and his wife's name was . While he was offering incense in the....an....appeared to him, and promised that he should have a son named ...

Lesson 2.—The mother of Jesus was named....Before Jesus was born she lived at a village called . When the angel told her that Christ should be her son, she went to visit her cousin....and sang, "My soul. . " [GOLDEN TEXT] praising....for his mercy to her.

Lesson 3.—When John the Baptist was born his father....was filled with the....and...."Blessed be the ....of Israel: for he hath....his people. Thou, child, shalt be called the....of the...."

Lesson 4.—Jesus was born at....and was laid in a ... That night there were....watching their... An. .. came to them and said, "I bring you good....of great ...." He told them that they should find the.. . wrapped in.. .lying in a....They went to....and saw the infant....

Lesson 5.—There was a holy man in....named. .. to whom God had promised that he should not....until he had seen....When Jesus was brought into the. ..he came in, and took Jesus up in his....and thanked God.

Lesson 6.—When Jesus was....old, he was taken up to the....at....When they went away Jesus....They sought for him for....and found him in the....sitting among the....He went home with them to....and obeyed them.

Lesson 7.—A prophet appeared in the wilderness, named....He called upon the people to.. .and to bring forth the. ..of repentance. He told the people to do good, and said, "I baptize you with....but one mightier than I cometh who will....you with the....

Lesson 8.—Jesus came to....where he had been.... and went into the ..on the....He read from the book of the prophet... and said, "This day is this Scripture ...

Lesson 9.—Then came to Jesus a man whose skin was white with....saying to Jesus, "If thou wilt thou canst make me...." Jesus touched him and said. ..At another time a man sick with... was let down on a.... through the. Jesus said to him, "Thy sins be... "

Lesson 10.—When John the....was in....he sent to ask Jesus, "Art thou he that should....?" Jesus showed his power by healing the....giving sight to the .. .He said that John was a great....but that the least in his....was greater than....

Lesson 11.—Jesus was invited by a....named....to dine. At dinner a....came with a....She washed the ...of... with her....wiped them with her....Jesus said to her ...[GOLDEN TEXT.]

IV. Learn the answers to these REVIEW QUESTIONS.

1. What do we learn from Zacharias and Elisabeth? **To be righteous before God.**

2. What do we learn from the song of Mary? **To praise God for his mercies.**

3. What do we learn from the prophecy of Zacharias? **To rejoice in our Redeemer.**

4. What do we learn from the shepherds? **To seek Christ as soon as we hear about him.**

5. What do we learn from Simeon? **To trust in God's promises.**

6. What do we learn from the boyhood of Jesus? **To love God's house.**

7. What do we learn from the preaching of John the Baptist? **To repent of sin.**

8. What do we learn from the preaching of Jesus? **To take him as our Saviour.**

9. What do we learn from Christ's healing the sick? **To seek his saving power.**

10. What do we learn from Christ's witness to John the Baptist? **To tell all our fears to Jesus.**

11. What do we learn from Christ at the Pharisee's table? **To show our gratitude for our salvation.**

Blackboard.

BY J. B. PHIPPS, ESQ.

The above diagran is intended to illustrate this thought: There have been eleven lesson hours this quarter, in all of which Jesus Christ has been the central figure. The question for teachers is, Have I pointed each hour to Jesus Christ? One hour left blank makes the name incomplete. Did I neglect any one of the opportunities? The question for scholars is. Have I neglected any one hour to know more of that name of which "there is none other name under heaven given among men whereby we must be saved?"

An analytical review may be given by using the outline given with Lesson 10.

Review in the Primary Class.

BY M. V. M.

Little children love to tell what they know, and if, during the quarter, the review of the previous lesson has been one of the stated exercises, the class will be ready for the work of this day, and will enjoy it, too.

The Leaf Cluster is an excellent help on Review Sunday. The picture recalls the lesson, and a few questions will lead back to the truth taught. If we are not furnished with this attractive help, a symbol for each lesson drawn upon the board, or cut from paper and pinned up, will prove helpful in fixing the attention and in stimulating thought. Around these symbols cluster a few large letters, initials of prominent characters or places, and a leading word to suggest Golden or Tiny Text, and there is no fear but you will hold the eyes and ears of the children.

For this review let us print the single word "Jesus," in large letters, at the top of the board. Talk a little about the "precious name," and lead class to tell why it is so dear. We have had eleven lessons about Jesus, and each one tells us some sweet truth about him. Before we go back and gather these pearls of truth, let us all sing, "There is no name so sweet on earth," etc. Show picture, or symbol, to recall the first lesson, or make word picture, asking the children to close their eyes, and then ask for names and events. Who sent the angel? Who were the two old people? What was promised them? What was this child to be? For whose coming was he to make ready?

We need to be careful lest we give too much time to the first lessons, and find ourselves and class hurried before we get through. We can ask but few questions on each lesson, and these must be rapid, varied, and interspersed with bits of singing, showing of pictures, any thing that will hold the interest and direct thought.

A review needs as careful preparation as any lesson, and is quite as important. If, in addition to our weekly review, we should also take a little time at the end of each month for a few questions upon the lessons of the month, it would aid us by aiding the children. It is possible to make even little children enjoy Review Sunday, and look forward to it as a time when they can *help along* in a special sense.

MISSIONARY LESSON.

A. D. 28.] **PREACHING THE KINGDOM; or, Sent to Preach.** [March 27.

GENERAL STATEMENT.

The hour has now come for a more general proclamation of the Gospel kingdom, with Jesus Christ as its king. Twice Jesus has passed through the principal cities of Galilee preaching his Gospel, and he has now commenced a third journey. The interest of the people has been awakened so widely and so deeply that one voice will not suffice to reach the masses which hunger for the word, and preachers are needed to satisfy the call from many places. The twelve disciples, already chosen, who have been for some months listening to the teachings of the Master, are sent forth to meet this growing demand. He gives them their commission, not as yet to the Gentile peoples around, nor to the Samaritans their neighbors, since they were not now fitted for this higher stage of the Gospel, and its premature announcement would alienate the Israelites, who must first be won, that they in due time might bear it to the world. As the credentials of their message, he bestows upon his workers his own power to heal diseases with a touch, and to cast out demons in his name. He bids them make no provision for their journey, but go in the common garb of toil, and trust for their support to the people among whom they labored.

Luke 9. 1-6.

[*Memory Verses*, 3, 4.]

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

John 14. 12: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do. Acts 2. 43: And many wonders and signs were done by the apostles. Heb. 2. 4: God also bearing *them* witness, both with signs and wonders, and with divers miracles. Acts 5. 16: There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

2 And he sent them to preach the kingdom of God, and to heal the sick.

Mark 16. 20: And they went forth, and preached every where, the Lord working with *them*. 1 Cor. 1. 21: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Rom. 10. 15: How beautiful are the feet of them that preach the gospel of peace!

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

1 Pet. 5. 7: For [God] careth for you. 1 Cor. 9. 11, 14: If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

4 And whatsoever house ye enter into, there abide, and thence depart.

Acts 10. 32: Peter....is lodged in the house of *one* Simon a tanner by the seaside. Acts 16. 14, 15: Lydia when she was baptized....besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Acts 14. 46: Paul and Barnabas ... said....seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Acts 18. 6: And when they opposed themselves, and blas-

Explanatory and Practical.

Verse 1. He called. The commission here related was not the general command to preach the Gospel to all nations, which was not given until after Christ's resurrection, but a temporary and special mission to the Jews only; for the disciples themselves were not yet educated up to the truth of Gentile salvation, and its announcement would at once alienate the entire people. (1) *God's great plans for the world are progressive, and advance by stages as men are ready to receive them.* The purposes of this commission were, 1.) To meet the growing demands of the people for instruction, as Christ could be in but one place at a time. 2.) To counteract the schemes of the Pharisees, who were daily becoming more pronounced in their opposition. 3.) To train the apostles themselves for their coming work of preaching the Gospel to the world. **Twelve disciples.** For their names see Matt. 10. 2-4; Mark 3. 16-19; and Luke 6. 14-16. The number was probably suggested by the twelve tribes of Israel, and was a suitable one for their work; the persons were chosen from among those who had avowed themselves his followers, and who in his infinite wisdom he saw were best qualified for his work; and their office was to receive instruction directly from Christ, to bear testimony to the facts of his life and the truths of his Gospel, and to be the founders of his Church. They left no successors in their office, which was not intended to be permanent. **Over all devils.** There seems but one way to understand this expression: that evil spirits did possess and dwell within human bodies, and that Christ gave to his apostles power to cast them out. **Cure diseases.** These were to be the tokens of their divine authority. People would believe in their right to deliver God's message, when they saw their mighty works. Such miracles are no longer needed, now that the Gospel has become firmly established, and men can see its results.

2. He sent them. The word *apostle* means "one sent." **To preach the kingdom.** They were not to explain the precise plan of the kingdom, for that they knew only obscurely, perhaps knew not at all, until after the resurrection and ascension; but they were to awaken the attention of the people to the fact that it was close at hand, and prepare them for the clearer instructions that should follow. (2) *The preacher's first effort should be to arouse the attention of the people to divine things.* **To heal the sick.** Both as the proof of their divine commission, from compassion, and because the bodily healing was in a sense typical of the spiritual restoration which they proclaimed. (3) *Christ comes to bring blessing to all who are in need.*

3. Take nothing. Their journey was not long—but to the neighboring villages, not over two days' travel in distance; they were to win the hearts of the people by casting themselves upon their generosity; and they were thus to attest their faith in God, as well as to show themselves successors in spirit to the old prophets. **Neither staves.** They were not even to provide a staff for their journey, though if they already possessed one, they might take it. Mark 6. 8. **Nor scrip.** A leather bag for food, generally slung over the shoulder, such as is now worn by Syrian shepherds. **Neither bread.** The bread of the people in Christ's land and time was thin, hard cakes, generally made of barley. **Neither money.** "Nor silver." Both in respect to food and lodging they were to depend upon the people among whom they sojourned. **Neither have two coats.** "Two tunics." The tunic was the undergarment, somewhat resembling a shirt. Sometimes people of wealth wore two of these garments of different materials. The apostles were to be dressed not as priests nor men of rank, but as common people, to which class they belonged. These instructions were suited to the mildness of the climate, the simplicity of manners in that age and land, and to the temporary nature of their mission. These are not to be taken as rules for the permanent government of the Church in all countries where the requirements of climate and the conditions of society are different, yet their spirit should be maintained. (4) *The ministry should be of the Gospel, should be,* 1.) *self denying.* 2.) *Trusting in God.* 3.) *Looking to the people for their support.* 4.) *Not ostentatious in their manner of living.* 5.) *Devoted to one work only.*

4. Whatsoever house ye enter. Elsewhere (Matt. 10. 11) we find the command that they were to inquire in each village who was "worthy," and with such find a home during their stay. **There abide.** They were not to spend their time in social visiting, nor to visit from house to house, as that would delay them in their mission, but to remain at one place during the day or two spent at each village, and accept such hospitality as the plain habits of the common people afforded. (5) *God's workers have little time for worldly pleasures.* **Thence depart.** When they should leave the people for another field of labor.

5. Will not receive you. They would find the influences of the Pharisaical party against them, in some places stirring up strife and opposition.

phemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads; I *am* clean; from henceforth I will go unto the Gentiles.

6 And they departed, and went through the towns, preaching the Gospel, and healing everywhere.

1 Thess. 2. 4: We were allowed of God to be put in trust with the Gospel. Rom. 15. 19: From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

(6) *Those who work for God must expect to meet with adverse influences and difficult fields and hard hearts.* [*Teacher*, do not be discouraged in *your* work because of its trials.] **Shake off the very dust.** Removing their sandals they wore to shake off the dust from them. Such was the custom of the stricter Pharisees when they entered the borders of Judea, after passing through a heathen country. **As a testimony.** As if freeing themselves from all contact with them, and of participation in their condemnation, which was sure to follow their rejection of Christ's message.

6. Went through the towns. In Galilee and Judea, passing by the Samaritans in the center of the land. **Preaching the Gospel.** "Proclaiming the glad tidings;" the news of the coming of the Saviour and the speedy establishment of his kingdom. (7) *The gladdest news to men is the message of salvation, which ought to inspire rejoicing and not sadness.* **Healing every-where.** Doing their Master's work of blessing to both body and soul. Their mission lasted for only a few months, perhaps a few weeks, for soon after we find the twelve once more with their Master in his journeys.

HOME READINGS.

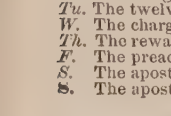
M. Preaching the kingdom. Luke 9. 1-6.
Tu. The twelve apostles. Matt. 10. 1-15.
W. The charge to the twelve. Matt. 10. 16-31.
Th. The reward of fidelity. Matt. 10. 32-42.
F. The preaching of the cross. 1 Cor. 1. 18-31.
S. The apostolic character. 2 Cor. 6-11.
S. The apostolic charge. 2 Tim. 4. 1-8.

GOLDEN TEXT.

He sent them to preach the kingdom of God. Luke 9. 2.

LESSON HYMN. L. M.

Hymnal, No. 815.



Draw near, O Son of God, draw near;
Us with thy flaming eye behold;
Still in thy Church do thou appear,
And let our candlestick be gold.

Still hold the stars in thy right hand,
And let them in thy luster glow,
The lights of a benighted land,
The angels of thy Church below.

Make good their apostolic boast;
Their high commission let them prove;
Be temples of the Holy Ghost,
And filled with faith, and hope, and love.

TIME.—A. D. 28, in the second year of Christ's ministry, about eight months after Lesson XI.

PLACE.—Galilee, where Jesus was upon his third tour of preaching.

CONNECTING LINKS.—1. The parables by the sea. Matt. 13. 2. The storm on the sea, and the visit to Gergesa. Luke 8. 22-39. 3. The healing of Jairus' daughter. Luke 8. 40-56. 4. Third tour of Galilee. Matt. 9. 35-38.

DOCTRINAL SUGGESTION—The divine call to preach.

QUESTIONS FOR SENIOR STUDENTS.

1. The Call, v. 1, 2.
What event preceded the choice of the twelve? Luke 16. 12.
What name was given to these twelve? Luke 6. 13.
How did this title express their work?
What was the mission of the apostles at this time?
How did it differ from their mission afterward? Mark 16. 15.
What power was given to them?
For what purpose did they possess this power?
Why are not such gifts now bestowed in the Church?
What is the commission now given to the Church? Matt. 28. 19, 20.
What advantages for the work of the Gospel do we enjoy over those of the apostles?
What responsibilities do these advantages place upon us?
Is the call to spread the Gospel limited to the ministry?
What opportunities may people of the laity enjoy for the work of the Gospel?

2. The Command, v. 3-6.
What did Christ forbid his disciples to take for their journey?
Why was this command given?
What traits of character would such requirements tend to develop?
How would these requirements tend to give them favor among those to whom they preached?
How were they to find entertainment on their journey? Matt. 10. 11.
Why were they to abide in one house during their stay in a village?
What response should they make when their message was rejected? [them?"
How and when would this be "a testimony against
What treatment were they to expect? Matt. 10. 17, 22.
What did the apostles do after receiving this charge?
What is here meant by "the Gospel?"
What special truths of the Gospel did they proclaim?
What was the aim of their preaching? Mark 6. 12.
What works proved their authority?

Practical Teachings.

What is here taught concerning—1. The duty of working for Christ? 2. The character of a worker for Christ? 3. The methods of working for Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The call, v. 1, 2. Who were called?
By what other name were these men called? Luke 6. 13.
What event preceded the call? Luke 6. 12.
What authority was given to them?
Why was this power given?
Why do not ministers have this power now?
For what two purposes were the apostles sent?
Why were they to heal the sick?
To what people were they sent? Matt. 10. 5, 6.
Why were they not sent to the Samaritans and Gentiles?
What were they to proclaim to the people? Matt. 10. 7.
What command was afterward given to the disciples? Mark 16. 15.
Is that command binding upon the Church now?
Why should we wish to send the Gospel to those who do not have it?

2. The Command, v. 3-6.
What were the apostles commanded not to take with them?
Why were they not to carry these things with them? [ANS. Because Christ wished them to depend upon the help of the people.]
How were they to find a home? Matt. 10. 11.
What was the command about staying at one house?
Why were they not to go from house to house?
What were they to do at places where they were not received?
Why was this to be done, and what would result from it? Mark 6. 11.
How were they commanded to act? Matt. 10. 16.
How did the disciples fulfill their mission?
What did they exhort the people to do? Mark 6. 12.

Teachings of the Lesson.

Where may we find in this lesson—1. That Christ's cause needs workers? 2. That Christ's workers need faith? 3. That Christ's workers must be diligent?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Call, v. 1, 2.
Whom did Christ call? **Twelve of those who followed him.**
What were they called? **The twelve disciples.**
What does the word "disciples" mean? **Learners.**
Why were these called learners? **Because they learned the truth from Christ.**
Would you not like to have Christ teach you his word?
For what purpose did Christ call these men? **So that they might teach others.**
For what did he send them? [GOLDEN TEXT.]

2. The Command, v. 3-6.
What did Christ command the disciples to do? **To go among the people and preach.**
What were they to take for their journey? **Nothing.**
What did he say to them? **"Take neither staff, nor bag, nor two coats, nor money."**

Why was this command given? **That they might learn to trust God.**

What else did he command them? **Not to go about from house to house.**

Why were they to stay in one place? **So that they might spend all their time in preaching.**

What were they to do when the people would not hear them? **To shake off the dust from their feet.**

Of what would this be a sign? **That God had cast them off.**

How may we avoid being cast off by the Lord? **By listening to his word.**

What power did Christ give to his disciples? **Power to heal the sick.**

Why did they have this power? **So that people would believe in them.**

What did the disciples do after these commands? **They went through all the towns preaching.**

What else did they do? **They healed all that were sick.**

Words with Little People.

1. Be one of Jesus' learners. 2. Try to tell others about Christ. 3. Obey faithfully all his commands. 4. Trust in him for all things.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Christ choose as his messengers to the people? **The twelve apostles.**

2. For what work did he send them forth? **To preach the kingdom of God.**

3. What did he command them? **To take nothing for their journey.**

4. How were they to show their authority? **By working miracles.**

5. To whom does Christ now expect his people to send the gospel? **To all the world.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Missionary Spirit.

I. A SPIRIT OF POWER.
Authority over....devils and to heal. v. 1.
"Satan as lightning fell from heaven." Luke 10. 18.

II. A SPIRIT OF TESTIMONY.
To preach the kingdom of God. v. 2.
"We are witnesses of all things." Acts 10. 39

III. A SPIRIT OF MERCY.
To heal the sick. v. 2.
"A merciful and faithful high-priest." Heb. 2. 17.

IV. A SPIRIT OF SELF-DENIAL.
Take nothing for your journey. v. 3. [13. 5.
"Be content with such things as ye have." Heb.

V. A SPIRIT OF SINGLENESS IN AIM.
There abide and thence depart. v. 4.
"This one thing I do." Phil. 3. 13.

VI. A SPIRIT OF FIDELITY.
Shake off the....dust from your feet. v. 5.
"To declare all the counsel of God." Acts 20. 27.

ADDITIONAL PRACTICAL LESSONS.

The Work of the Gospel.

1. The work of the Gospel is to be wrought by disciples, those who have enjoyed personal communion with Christ. v. 1.

2. The work of the Gospel is one of triumph over all the forces of evil, by the mightier power of God. v. 1.

3. The work of the Gospel is one of blessing both to the souls and the bodies of men. v. 2.

4. The work of the Gospel is mainly that of proclaiming Christ to man. v. 2.

5. The work of the Gospel requires self-denial and faith on the part of those who engage in it. v. 3.

6. The work of the Gospel recognizes the fact that some will reject the truth, despite all our efforts. v. 6.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show concerning this lesson—1.) Its period in Christ's ministry; 2.) Its purpose; 3.) Its plan; 4.) Its persons. ....Explain the temporary nature of this mission, and wherein it differs from the missionary work of the Church at the present time....Show what is here taught concerning, 1.) Christ's work, (see Additional Practical Lessons; 2.) Concerning Christ's workers and their spirit, (see Analytical and Biblical Outline.).... Show what is the work which now devolves upon the Church, and how it should be performed.

References. FOSTER'S PROSE. Vol. I. 3988, 3991, 3994. Vol. II. 10586, 10588, 10603. POETICAL: Vol. I. 2322. Vol. II. 3335.

Primary and Intermediate.

BY M. V. M.

PRINT, in large letters, with colored crayons, "It is more blessed to give than to receive." Talk about gifts, Christmas gifts, birthday gifts, etc. How many children here have at some time received a gift? Did it come from some one who did not know you or care for you? No: a gift, if it had a voice, would say, "I love you," and that is what makes it so precious. Shut your eyes while I print one word on the board. (Print "Christmas" in large letters.) What do we do at Christmas? "Get presents." "Give presents." Why? What is this day, upon which every body loves to give? "The birthday of Jesus." Who sent Jesus? God. Yes. Jesus is God's gift to us. "He *gave* his only begotten Son." We give to each other on Christmas day because God gave to us, and we want to show our love to him who has so loved us.

TO BE TAUGHT. 1.) Who may give. 2.) What we may give. 3.) To whom we may give.

1. [Call two children to the desk, and ask one to give a book to the other.] Why cannot Jennie give Maggie a book? "She hasn't any." Yes, that is the reason. Now, I will give Jennie a book. Can she give it to Maggie? Yes, for now *she has it to give.* To whom has God given Jesus? To *all.* We should have nothing to give if God had not given to us, but now that he has given us a Saviour he wants us to give him to others.

2. Tell how Jesus gave when upon earth—life, health, happiness, new hearts. Then tell lesson story. Who were the disciples? Those who loved him and were learning from him. He sent them out to do good to others, as He had done to them. What are we in Sunday-school for? To learn about Jesus. Then we are disciples, too, and we may give to others what we have received from God. The Tiny Text says, "Preach the kingdom." To do that is to tell about Jesus, and all his disciples can do that, no matter how little they may be.

3. Talk about missionaries. Tell of some missionary who is preaching to people far away. We can help such missionaries to preach by giving our money and prayers. Explain how our money buys food and clothes for those who give their time to teaching the heathen. We should guard against letting the children give their pennies without knowing the object. Tell about home missionaries—Christian people who carry the Gospel to those who are not Christians. Every child who knows and loves Jesus may be a little missionary to some one who does not know him!

CLOSING EXERCISE. Teach the text on the board, illustrating by some simple story, and try to fasten the truth that Jesus is the greatest and best gift, and that if we receive him we may give him to others.

Blackboard.

BY J. B. PHIPPS, ESQ.

Subject for review from the stand: HOW TO GIVE WINGS TO THE GOSPEL THAT IT MAY FLY OVER ALL THE EARTH. 1. Our duty as workers. 2. Our character as workers. 3. Our method as workers.

REVIEW SERVICE FOR THE FIRST QUARTER.

Leader. In what book of the Bible are the lessons of the past quarter?

School. In the Gospel according to Saint Luke.

Leader. What is the meaning of the word Gospel?

School. It means "good news."

Leader. Who was Luke, the writer of this book?

School. He was a Syrian, born at Antioch, and educated as a physician; he became the friend and companion of St. Paul.

Leader. When and where was this Gospel written?

School. Probably at Cesarea, about the year A. D. 60.

QUARTERLY LESSON HYMN. C. M.

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

He comes, the broken heart to bind,
The wounded soul to cure,
And, with the treasures of his grace,
To enrich the humble poor.

Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy beloved name.

Leader. Lesson First: ZACHARIAS AND ELISABETH.

Bible Class. We here see the first step toward the revelation of God in Christ Jesus; the birth of his herald is foretold by the Angel Gabriel.

School. Golden Text: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Boys. There was in the days of Herod the king of Judea, a certain priest named Zacharias; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they had no child. And it came to pass that, while he executed the priest's office before God, there appeared unto him an angel of the Lord: and the angel said unto him, Fear not, Zacharias: thy wife Elisabeth shall bear thee a son, and thou shalt call his name John: he shall be great in the sight of the Lord, and shall be filled with the Holy Ghost. And he shall go before him in the spirit and power of Elias, to make ready a people prepared for the Lord.

Girls. Among them that are born of women there hath not risen a greater than John the Baptist. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

Leader. Lesson Second: THE SONG OF MARY.

Bible Class. The same messenger that was sent to Zacharias announces to Mary the coming birth of Jesus; we hear her song of rejoicing.

School. Golden Text: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Boys. And Mary said, Behold, from henceforth all generations shall call me blessed: for he that is mighty hath done to me great things; and holy is his name. His mercy is on them that fear him; he hath exalted them of low degree; he hath filled the hungry with good things. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed, forever.

Girls. O magnify the Lord with me, and let us exalt his name together. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom.

Leader. Lesson Third: THE PROPHECY OF ZACHARIAS.

Bible Class. At the birth of John, Zacharias is inspired to a joyful prophecy of the blessings coming to mankind in the gift of Jesus Christ.

School. Golden Text: The Dayspring from on high hath visited us.

Boys. Blessed be the Lord God of Israel; for he hath visited his people, to perform the mercy promised to our fathers, and to remember his holy covenant; that he would grant unto us, that we might serve him in holiness and righteousness before him all the days of our life. The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Girls. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Whosoever abideth in him sinneth not. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Leader. Lesson Fourth: THE BIRTH OF JESUS.

Bible Class. We hear how the gladness of heaven at the birth of Jesus overflowed into a song of praise.

School. Golden Text: Glory to God in the highest, and on earth peace, goodwill toward men.

Boys. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.

Girls. Sing, O ye heavens; for the Lord hath done it: Shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel! Behold the Lamb of God, that taketh away the sin of the world! Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins.

Leader. Lesson Fifth: SIMEON AND THE CHILD JESUS.

Bible Class. The aged and holy Simeon is given the privilege of recognizing and taking in his arms the world's Redeemer.

School. Golden Text: For mine eyes have seen thy salvation.

Boys. There was a man in Jerusalem whose name was Simeon: and the same man was just and devout. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

Girls. Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Leader. Lesson Sixth: THE BOYHOOD OF JESUS.

Bible Class. We are shown in this lesson that Jesus was entirely human, by the fact of his growing and learning, just as we all do.

School. Golden Text: And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Boys. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And, as they returned, the child Jesus tarried behind in Jerusalem; and when they found him not, they turned back

again to Jerusalem, seeking him. And after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Girls. I have given you an example, that ye should do as I have done. Search the Scriptures. Seek those things which are above. Be instant in season and out of season, always abounding in the work of the Lord. He that saith he abideth in him, ought himself also so to walk, even as he walked. He that followeth me shall not walk in darkness, but shall have the light of Life.

SINGING BY THE SCHOOL. C. M.

By cool Siloam's shady rill
How sweet the lily grows!
How sweet the breath beneath the hill,
Of Sharon's dewy rose.

O Thou, whose infant feet were found
Within thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine:

Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age, and death,
To keep us still thine own.

Leader. Lesson Seventh: THE PREACHING OF JOHN THE BAPTIST.

Bible Class. John's mission was to arouse the people from sin and indifference, and to prepare their hearts to receive the good seed of Christ's word.

School. Golden Text: Bring forth therefore fruits worthy of repentance.

Boys. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? And all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

Girls. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. When the Son of man shall come in his glory, before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you.

Leader. Lesson Eighth: THE PREACHING OF JESUS.

Bible Class. We see Jesus as a preacher: his texts were from the Bible, which he explained and applied as no other preacher ever did.

School. Golden Text: He hath anointed me to preach the Gospel to the poor.

Boys. And Jesus returned to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say unto them, This day is this Scripture fulfilled in your ears.

Girls. And the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes. Never man spake like this man. He whom God sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The words that I speak unto you, they are spirit and they are life. He that hath ears to hear, let him hear.

Leader. Lesson Ninth: CHRIST HEALING THE SICK.

Bible Class. The words of Jesus were not only healing to the soul, but they brought strength and life to the body, as this lesson shows us.

School. Golden Text: The power of the Lord was present to heal them.

Boys. And it came to pass on a certain day, as he was teaching, behold, men brought in a bed a man which was taken with a palsy, and let him down through the tiling with his couch, into the midst before Jesus. And he said unto him, Man, thy sins are forgiven thee. Arise, and take up thy couch, and go unto thy house. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Girls. And his fame went throughout all Syria: And they brought unto him all sick people that were taken with divers diseases and torments, and he healed them. We have not a high-priest which cannot be touched with the feeling of our infirmities. Himself took our infirmities and bare our sicknesses. Surely he hath borne our griefs, and carried our sorrows. And with his stripes we are healed.

Leader. Lesson Tenth: WITNESS OF JESUS TO JOHN.

Bible Class. Jesus is full of sympathy and appreciation for his servants; he testified to John's character, and so he has promised to confess all his disciples before his Father and the holy angels.

School. Golden Text: He was a burning and a shining light.

Boys. And John sent to Jesus, saying, Art thou he that should come, or look we for another? Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A prophet? Yea, I say unto you, and much more than a prophet. Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

Girls. God is not unrighteous to forget your work and labor of love, which ye have showed toward his name. If any man serve me, him will my Father honor. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.

Leader. Lesson Eleventh: THE SINNER'S FRIEND.

Bible Class. Jesus is here shown to us as rebuking sin, forgiving sin, and reclaiming from sin.

School. Golden Text: He said unto her, Thy sins are forgiven.

Boys. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said unto the woman, Thy faith hath saved thee; go in peace.

Girls. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. They which be whole need not a physician, but they that are sick: for I am not come to call the righteous, but sinners to repentance. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

SINGING BY THE SCHOOL. L. M.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou biddst me come to thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

Leader. What is the Golden Text for the quarter?

School. There is none other name under heaven given among men, whereby we must be saved.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON X.—Luke 7. 19–28.

Between Lessons. Luke 5. 27-7. 18.

(*a*) **From a Publican to an Apostle. (Luke 5. 27-32.)**

1. The Subject, ver. 27; Matt. 9. 9; Mark 2. 14.
2. The Profession, ver. 27; Deut. 17. 15; Matt. 18. 17; Luke 7. 34.
3. The Command, ver. 27; Matt. 7. 29; Mark 1. 27.
4. The Consecration, ver. 28.
5. The Feast, ver. 29; Luke 14. 12–14; Gen. 19. 3; Luke 15. 23.
6. The Faultfinders, ver. 30; Matt. 21. 31; Luke 18. 10–14.
7. The Truism, ver. 31.
8. The Gospel, ver. 32; 1 Tim. 1. 15; Rom. 5. 8.

(*b*) **The Question, on Fasting, *after* the Feast. (Vers. 33-35.)**

1. The Motive. Matt. 6. 2, 5; 12. 14; John 8. 9.
2. The Inquiry, ver. 33.
3. The Explanation. Luke 3.
4. The Bridegroom. John 3. 29; Isa. 54. 5–10.
5. The Announcement, ver. 35.
6. The Fulfillment. John 16. 20; 2 Cor. 5. 7; 11. 27.

(*c*) **The parable after the question, fully answering it. (Vers. 36-39.)** Compare Matt. 9. 16, 17; Mark 2. 21, 22.

(*d*) **From the Lord of the Sabbath concerning the Sabbath. (Luke 6. 1-5.)**

1. The Difficulty, ver. 1.
2. The Act, ver. 1.
3. The Parallel. Matt. 12. 1; Mark 2. 23.
4. The Criticism, ver. 2.
5. The Precedent, ver. 3; 1 Sam. 21. 6.
6. The Prohibition, ver. 4; Lev. 24. 9.
7. The Lordship, ver. 5; Mark 2. 27, 28.

(*e*) **Jesus as a Physician again. (Vers. 6-11.)**

1. His Place, ver. 6.
2. His Duty, ver. 6.
3. His Patient, ver. 6.
4. His Enemies, ver. 7.
5. His Omniscience, ver. 8.
6. His Order, ver. 8.
7. His Question, ver. 9.
8. His Prescription, ver. 10.
9. His Victory, ver. 11.

(*f*) **Jesus selects the Founders of his Church. (Vers. 12-19.)**

(*g*) **The Substance of the Sermon on the Mount repreached by Jesus. (Vers. 20-49.)**

(*h*) **The Roman Officer in Distress calls the Divine Physician. (Luke 7. 1-10.)**

1. The Locality, v. 1.
2. The Sick, v. 2.
3. The Message, v. 3.
4. The Urgency, v. 4.
5. The Reason, v. 5.
6. The Humility, v. 6.
7. The Faith, v. 7.
8. The Introduction, v. 8.
9. The Astonishment, v. 9.
10. The Cure, v. 10.

(*i*) **Jesus in the highest Deity at Nain. (Vers. 11-18.)**

1. The Place, ver. 11.
2. The Procession, ver. 12.
3. The Deceased, ver. 12.
4. The Sympathy, ver. 13.
5. The Authority, ver. 14.
6. The Demand, ver. 14.
7. The Response, ver. 15.
8. The Antecedent. Matt. 9. 23–26.
9. The Subsequent. John 12. 1–11.
10. The Convinced, ver. 16.
11. The Fame, ver. 17.
12. The Report, ver. 18.

The Lesson Story in Outline. (Vers. 19-28.)

John's message to Jesus. (Vers. 19-23.)

1. Its Source, ver. 19.
2. Its Bearers, ver. 19.
3. Its Import, ver. 19.
4. Its Delivery, ver. 20.
5. Its Effect, ver. 21.
6. Its Answer, vers. 22, 23.

Jesus the eulogist of John. (Vers. 24-28.)
He pronounced him:

1. Unvacillating, ver. 24.
2. Manly, ver. 25.
3. Disciplined, ver. 25.
4. Divine, ver. 26.
5. Forerunner, ver. 27.
6. Excelled, ver. 28.

Lesson Truth in Outline.

1. An honest man *may* be in spiritual doubt, ver. 19.
2. An honest doubter should apply at once to Jesus for relief, ver. 19.
3. Christ may properly be asked to prove himself divine, ver. 20.
4. Christ will prove his Deity to any honest, earnest seeker, ver. 21.
5. It is a man's experience with Christ that assures him of his Deity, ver. 22.
6. The Gospel being given to the poor is the highest proof of its divinity, ver. 22.
7. It is already demonstrated that he who joins Jesus thereby joins the right side of every other question, vers. 23, 24.
8. Conscientiousness affords men nerve.
9. Spirituality is never unmanly, ver. 25.
10. The new creature in Christ is greater than any other, ver. 28.
11. When the foregoing truth is accepted, believed, lived, Christ is accepted, who is "the Truth."

LESSON XI.—Luke 7. 36–50.

Between Lessons. Luke 29-35.

Luke's Parenthesis—the effect upon his hearers of Christ's indorsement of John, vers. 29, 30.

1. The honest inquirers accept John's baptism, ver. 29.
2. The captious critics reject John's baptism, ver. 30.

The Bold Word of our Lord to these Critics. (Vers. 31-35.)

1. He is perplexed to fittingly illustrate their ludicrous inconsistency, ver. 31.
2. As children deal with playthings as realities, so they, as fancied philosophers, childishly toy with a theme of infinite moment, ver. 32.
3. With inexcusable inconsistency they rejected John and Jesus solely for exactly opposite reasons, vers. 33, 34.
4. Our Lord here maintains for all the ages that conscientiousness in doubting and criticising must be consistent, ver. 35.

Lesson Story in Outline. (Vers. 36-50.)

Jesus, by Invitation, at the House of a Pharisee. The Episode at Meal-time.

1. The Host, v. 40.
2. The Place, v. 36.
3. The Purpose, v. 36.
4. The Intruder, v. 37.
5. The Position, v. 38.
6. The Penitent, v. 38.
7. The Skeptic, v. 39.
8. The Omniscience, v. 40.
9. The Question, v. 41–42.
10. The Answer, v. 43.
11. The Reproof, v. 44.
12. The Humility, v. 45, 46.
13. The Pardon, v. 47.
14. The Assurance, v. 48.
15. The Surprise, v. 49.
16. The Dismissal, v. 50.

Lesson Truth in Outline.

1. Intimate social intercourse with sinners not necessarily pernicious, ver. 36.
2. In accepting the hospitality of this Pharisee's house, Jesus plainly had an ulterior purpose in view.
3. Like Jesus, would we seek and save sinners, we

must be personally attractive and winsome to the worst of them, ver. 37.

4. As Jesus, our Master, was the friend of sinners, so must we his disciples be.

5. The Holy Spirit is able and pledged to save the vilest repentant soul.

6. Real sorrow is always unconventional, ver. 38.

7. True penitence is full of manifest emotion, ver. 38.

8. Skepticism may enter a soul even when it is in personal fellowship with Christ, ver. 39.

9. Jesus was not only divine, but Deity, ver. 40.

10. According to our consciousness of personal ill-desert will be our gratitude to God for pardon, vers. 41–43.

11. The profound gratitude we all felt to God when we were first pardoned, should grow more and more intense as the years of religious experience wear away, vers. 44–46.

12. Jesus assumed the prerogative of Deity, and so must have been Deity, when he forgave this sinner's sins, ver. 47.

13. We shall all spend a profoundly affectionate eternity, since we are to love in proportion to what we have received of forgiveness, ver. 47.

14. Jesus can still forgive a penitent sinner instantly, ver. 48.

15. It is no new thing to call in question the Deity of Jesus, ver. 49.

16. Let us answer the objections of infidelity by continuing without interruption our supernatural work, ver. 50.

MISSIONARY LESSON.—Luke 9. 1–6.

Between Lessons. Luke 8.

(*a*) **Our Lord's Ministerial Circuit. (Vers. 1-3.)**

1. Its Extent, ver. 1.
2. Its Design, ver. 1.
3. Its Workers, vers. 2, 3.
4. Its Support, ver. 3.

(*b*) **One of our Lord's Sermons on this Circuit—A Parable. (Verses 4-16.)**

1. Many *listened*, if but few *heeded*, as Jesus preached, ver. 4.

2. This parable became a most impressive object-lesson, probably, in the presence of a sower actually at work.

3. Our Lord's knowledge of human nature is clearly shown by his large use of familiar stories in his preaching.

4. The word of God entering the human heart by faith cannot fail to ripen into a full harvest of personal righteousness, ver. 11.

5. Satan has won a soul when he succeeds in persuading it not to submit to the Word of God, ver. 12.

6. The Word of God is so saturated with the supernatural that when it enters the human soul God in person enters it.

7. Salvation presupposes a sufficient degree of human character to afford a lodging-place for the Word, ver. 13.

8. A genuine religious experience may be utterly destroyed by excessive devotion to worthy temporal concerns, ver. 14.

9. A man's will must co-operate with God's word in accomplishing personal salvation, ver. 15.

(*c*) **Our Lord's Lesson from Scandal. (Verses 16-18.)**

1. A holy heart should not be embarrassed by Christian modesty in its natural tendency to express itself to the world in a godly life, ver. 16.

2. The true state of the soul cannot be concealed from human observation, ver. 19.

3. Spiritual is like pecuniary acquisitiveness: if at any time it cease, soon what was on hand is lost, ver. 18.

(*d*) **Our Lord's Visitors. (Vers. 19-21.)**

1. Those that receive and *do* the word of God thereby come into the most intimate possible fellowship with Christ, ver. 21.

(*e*) **Our Lord as Master of the Storm. (Vers. 22, 25.)**

1. Divine conscientiousness can sweetly repose even in the storm, ver. 24.

2. If Jesus does not *avert*, he does *control* the storms of believers, ver. 24.

3. The Maker of nature is still its Lord, ver. 24.

4. How easy is faith in the *calm*, but how hard in the *storm*, ver. 25.

(*f*) **Our Lord as Ruler of the Devils. (Vers. 26, 39.)**

1. An indwelling devil ultimately ruins the soul he possesses, ver. 27.

2. The deepest depravity is tormented by personal contact with the highest holiness, ver. 28.

3. Jesus expels the devil from a human soul by possessing it himself, ver. 35.

4. Unholiness cannot but be uncomfortable in association with holiness, ver. 37.

5. Men are here divinely forbidden simply to rest in the rapture of an original cleansing from sin, but to go out among suffering sinners and persuade them to enter the same fountain, vers. 38, 39.

(*g*) **Our Lord in Resurrection Power. (Vers. 40-56.)**

1. With what power and blessing Jesus saves the people when they gladly await his coming, ver. 40.

2. We are here taught our great permission to apply to Jesus for relief in our sorest troubles, vers. 41, 42.

3. If Jesus is able to restore our dying loved ones to health, surely, in answer to prayer, he may save them from falling ill.

4. Like Jesus, we too, should do good by the way, as we journey from one regular engagement to another, vers. 43–48.

5. May we not, from this lesson, confidently hope that an innumerable company of human beings, seemingly unacquainted with Christ, in all lands, in all centuries, may at least touch the hem of his garment with a like blessed result?

6. Jesus consciously responds to the touch of faith, ver. 44.

7. Let us pray for the full resurrection power of Christ to be experienced by our souls, that we may in time rejoice in life eternal.

Lesson Story in Outline. (Luke 9. 1-16.)

Our Lord Defines the Mission of His Apostles.

1. Their Assemblage, v. 1.
2. Their Bestowment, v. 1.
3. Their Errand, v. 2.
4. Their Maintainence, v. 3.
5. Their Pastorate, v. 4.
6. Their Discipline, v. 5.
7. Their Itinerancy, v. 6.
8. Their Success, v. 6.

Lesson Truth in Outline.

1. The first preachers of the Christian Church, for obvious reasons, wrought under a broader, fuller commission than modern ones.

2. The real authority to preach the kingdom of God now, as in Apostolic times, must spring from Christ's call, ver. 2.

3. Possibly a higher degree of ministerial independence, and so efficiency, than at present existing, might be secured by literally obeying the directions of the third verse.

4. The Christian pastor a member of the families of his pastorate, and so entitled to their love and care, intimated in verse four, ver. 4.

5. A minister may, for the sake of his message, with peculiar boldness, push his presence upon men, ver. 5.

6. Were ministers now to cast themselves wholly upon God for pecuniary support, would their evangelistic efficiency be increased? ver. 6.

7. The spirit of the modern Christian minister, would he accord with apostolic precedent, and win apostolic renown, must be one utterly unmercenary and pecuniarily unselfish, ver. 3.

8. Christ's Gospel is one of grace, not merchandise.

Book Notices.

Elementary Chart of Bible Chronology. By the Rev. Alfred Andrews. Toronto, Ontario: Willlam Briggs, Methodist Book Publishing House. A really valuable contribution to the list of modern Sunday-school appliances. It first purports to be a large wall chart, illustrating in a very impressive manner the principal dates of Bible chronology. This chart is lithographed in four colors. Size, 9 feet by 2 1-4 feet. Every normal class and every Sunday-school should own a copy. Price, one dollar a copy, paper, or two dollars when mounted on canvass and varnished. This includes a key with an outline lesson suitable for Bible class or normal class exercises.

Ilios: The City and Country of the Trojans. The Results of Researches and Discoveries on the Site of Troy and throughout the Troad in the Years 1871–72–73–78–79. *Including an Autobiography of the Author.* By Dr. Henry Schliemann, F.S.A., F.R.I. British Architects, author of "Troy and its Remains," "Mycenæ." etc. With a Preface, Appendices, and Notes by Professors Rudolf Virchow, Max Müller, A. H. Sayce, J. P. Mahaffy, H. Brugsch-Bey, P. Ascherson, M. A. Postolaccas, M. E. Burnouf, Mr. F. Calvert, and Mr. A. J. Duffield. With Maps, Plans, and about 1,800 illustrations. Imperial 8vo, Illuminated Cloth, $12. New York: Harper & Brothers. 1880. This grand volume of personal observation, thorough research, interesting adventure, and historic revelation will enchain the attention of every reader. It is like a romance. It brings long-buried cities to light. It turns the poetry of Homer into wonderful history. It is a book of pictures—a book for the young as well as the old; for the illiterate as well as the scholar.

Silvery Echoes of Praise and Prayer. A Collection of Hymns and Music especially adapted for Children and Youths in the Primary and Intermediate Departments of the Sunday-school, by J. H. Kurzenknabe, author of "Song Treasury," "The Reward," etc. Published by Creder & Brother, York, Pa. A fair specimen of the cheap, common music which, happily, is now growing out of fashion in the Sunday-school. It contains a few, and but a few, pieces of merit. H.

Fount of Blessing. A Choice Collection of Sacred Melodies Suitable for Sunday-schools, Bible Classes, Prayer and Praise-meetings, Gospel Temperance-meetings, and the Home Circle. By R. G. Staples, author of "Gospel Echoes," and Associate Editor of the "Golden Sheaf." Chicago, Ill., Cincinnati, O.: Central Book Concern Publishers. The contents of this book are better than its unpromising cover. All its songs are easy, and many of them are excellent, both in words and music. Its principal defect is a lack of variety.

Erstes Deutsches Buch Der Naturlichen Methode fur Schule und Haus. Von James H. Worman, A.M., Professor of German at the Chautauqua Summer School of Languages and of Modern Languages and Literature, Adelphi Academy, Brooklyn, N. Y. New York and Chicago: A. S. Barnes & Co. The method of teaching so successfully employed by Professor Worman at Chautauqua is here given to the public in the first of a series of text-books for learners of German. It meets a demand, and will doubtless have a large circulation.

The Temperance School: Its Object, Organization, Methods, and Directions for Starting it, is the title of a little tract book by Miss Julia Colman, and published by the National Temperance Society, 58 Reade-street, New York. A practical guide to what at first seems an impracticable movement. But "where there's a will there's a way," and where there's a woman there's a will.

The Lesson Calendar for 1881 by the *Sunday-School Times*, (Philadelphia) reached us after our February JOURNAL was stereotyped. It is a new, neat, and useful home help for the home—something to hang up in sitting-room or bed-room. We cannot overpraise it. Send 25 cents to *Sunday-School Times*, 725 Chestnut-street, Philadelphia, Pa., and get a copy.

American Conflict: A Household Story in Three Volumes. By Mary S. Robinson. Illustrated. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A brother shoulders the musket, and the family at home read his letters from the front, and talk over the events of the war for the Union. The story is admirably told, and the book deserves a place in every Sunday-school library. The author is the daughter of Dr. Abel Stevens, and inherits much of her father's power.

Alcohol and Hygeine: A Elementary Lesson-Book for Schools. By Julia Colman. New York: National Temperance Society and Publishing House. Simple in language, clear in statement, and thorough in its teachings, this book will be of great service to all who wish to teach the principles of temperance.

The Art of Speech. In Two Volumes. Vol. I., Studies in Poetry and Prose. By L. T. Townsend, D.D., Professor in Boston University, author of "Credo," etc. New York: D. Appleton & Co. No more valuable work has been written for the C. L. S. C. than this little hand-book by Professor Townsend. It is packed full of sensible ideas, clearly and concisely expressed, on a department of knowledge of the highest importance to every body. H.

Friends Worth Knowing. Glimpses of American Natural History. By Ernest Ingersoll. Illustrated. New York: Harper & Brothers. This dainty little volume, with its blue and gold covers, beautiful pictures, clear print, and fascinating style, will interest many young people in the study of natural history.

In Christo; or, The Monogram of St. Paul. By J. R. Macduff, D.D. New York: Robert Carter & Brothers. A volume of sermons, spiritual, but none the less strong, on texts from the Epistles, all containing the characteristic expression of Paul's writings "In Christ."

How Nora Crena Saved her Own. By L. T. Meade. New York: Robert Carter & Brothers. Eight short stories, of which the first gives a title to the book.

Drifting and Anchored. By Mrs. E. J. Richmond. Three Illustrations. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A story of several schoolgirl friends, one of whom drifts with the currents of skepticism, until at last anchored by a living faith.

The Eden Tableau; or, Bible Object Teaching. A Study. By Charles Beecher. Boston: Lee & Shepard. New York: Charles T. Dillingham. Just what might be expected from one of "the Beecher family"—original, bright, not altogether safe in its conclusions, but well worth reading.

Soldiers of the Cross. A Story of Flamborough Head. By the author of "The Young Armor-Bearer." New York: Robert Carter & Brothers. A vivid picture of life on the coast of England, with its perils of sea and shore.

The Pretty Peggy Painting Book. By Rosina Emmet. New York: Dodd, Mead & Co. Rhymes illustrated by large outline pictures, printed on heavy paper, and ready to be colored by little artists.

A Primer of French Literature. By George Saintsbury. New York: Harper & Brothers. Another of the useful and convenient little books of the "Half-Hour Series," which are doing so much to popularize literature.

The Tonic Sol-fa Music Reader. By Theodore E. Seward, assisted by B. C. Unseld. New York: Biglow & Main. A text-book on the new method of teaching and reading music, which was introduced at Chautauqua last summer.

Sterling Gems. Edited by Theodore E. Perkins and Hubert P. Main. New York: Biglow & Main. A good music-book for teaching, practice, and recreation in secular schools.

Tobacco: Its Physical, Mental, Moral, and Social Influences. By Rev. B. W. Chase, A. M. Published by the author. A well-written and temperate discussion of an evil which is growing up to perilous greatness in our land.

Amy's Probation; or, Six Months at a Convent School. An answer to the question, Shall Protestant Girls be sent to Roman Catholic Schools? By the author of "Flavia," "Ayesha." New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A story which depicts in strong colors the dangers to which many in our land are exposing their children. Every young person, and especially every parent, should read this book.

Nobody's Lad. By Leslie Keith. New York: Robert Carter & Brothers. A story with some sad pages, but other bright pictures of life by way of compensation.

Elsie Gordon; or, Through Thorny Paths. By Emily Brodie. New York: Robert Carter & Brothers. A well-written story on a rather threadbare line of incidents.

Washington Square. By Henry James, Jun. New York: Harper & Brothers. Out of a small array of persons and a limited stock of stories, the author manages to make a very interesting book, and present some artistic sketches of character.

Saxby: A Tale of Old and New England. By Emma Leslie, author of "Ayesha," etc. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. *Walter: A Tale of the Times of Wesley.* By Emma Leslie, author of "Conrad," "Leofwine, the Saxon," etc. New York: Phillips & Hunt. Two more of the "Church History Series" of stories, whose merits entitle them to a place in all Sunday-school libraries.

Memory Gems for the Young. By Charles Northend. *Choice Thoughts:* Selected by Charles Northend and I. N. Carleton. New York: Appleton & Co. Two good little volumes of short selections from standard authors, suitable for reading and memorizing.

Aboard the Mavis. By Richard Markham, author of "Around the Yule Log." New York: Dodd, Mead & Co. A book which in plan and style of typography reminds of the famous "Bodley Family," and deserves as great a popularity. It weaves into the story of a voyage around Long Island many incidents of American history.

Whisper Songs for March.

TENTH LESSON.

THE child-like heart that humbly waits
To hear the Father's word,
And gladly runs to do his will—
That heart shall know the Lord.

ELEVENTH LESSON.

The heart of love, O give to me,
That at thy cross will fall,
And offer all my store to him
Who gave to me His all.

LESSONS FOR APRIL, 1881.

APRIL 3. Following Jesus; or, Fit for the Kingdom. Luke 9. 51-62.

APRIL 10. The Good Samaritan; or, Love thy Neighbor. Luke 10. 25-37.

APRIL 17. The Pharisees Reproved; or, Saying and Doing. Luke 11. 37-47.

APRIL 24. Covetousness; or, Worldly Lusts Reproved. Luke 12. 13-21.

LESSONS FOR 1881.

First Quarter.

Jan.	2.	ZACHARIAS AND ELISABETH..Luke 1. 5-17.
	9.	THE SONG OF MARY... .....Luke 1. 46-55.
	16.	PROPHECY OF ZACHARIAS...Luke 1. 67-79.
	23.	THE BIRTH OF JESUS.....Luke 2. 8-20.
	30.	SIMEON AND THE CHILD JESUS.....Luke 2. 25-35.
Feb.	6.	THE BOYHOOD OF JESUS....Luke 2. 40-52.
	13.	PREACHING OF JOHN THE BAPTIST.....Luke 3. 7-18.
	20.	THE PREACHING OF JESUS...Luke 4. 14-21.
	27.	CHRIST HEALING THE SICK..Luke 5. 12-26.
Mar.	6.	**Witness of Jesus to John**..Luke 7. 19-28.
	13.	**The Sinner's Friend**.....Luke 7. 36-50.
	20.	**First Quarterly Review.**
	27.	**Missionary Lesson**.....Luke 9. 1-6.

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